THE
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Ut in corporibus magnæ diſſimilitudines ſunt, alios enim videmus velocitate ad curſum; alios viribus ad luctandum valere; itemque in formis, aliis dignitatem ineſſe, aliis venuſtatem, ſic et in animis exiſtunt etiam majores varietates. CICERO DE OFFIC.

For as there exiſt great differences in bodies, ſome excelling in ſwiftneſs at the race, others for their powers of wreſtling; ſome remarkable for their grace, and others for their beauty, ſtill greater variety may be looked for in minds.

ART. I. *Voyages and Travels to India, Ceylon, the Red Sea, and Egypt, in the Years* 1802, 1803, 1804, 1805, *and* 1806. *By George, Viſcount Valentia.* 3 Vols. 4to. 9l. 9s. Large Paper, 13l. 13s. Miller. 1809.

FEW works of this kind have more excited public expectation than theſe Travels of Lord Viſcount Valentia; and it may be candidly ſaid, that few on their appearance have better juſtified ſuch expectation. There is perhaps hardly another example of an individual viſiting theſe remote countries with ſimilar endowments, united with equal advantages. We at leaſt know of no perſon who has explored the interior of India, from the ingenuous motive of indulging ſcientific curioſity alone, unreſtrained by political jealouſies and ſuſpicions, and unfettered by views of perſonal

emolument; who has been received by the native princes with open arms and undiſſembled welcome, as a friend and equal; who has made the circle of Ceylon under the immediate protection of an Engliſh governor of exalted talents and enlightened mind, anxious to promote, aſſiſt, and ſanction the curious and ſcientific inveſtigations of his noble viſitor. If we turn our eyes to the Red Sea, the proſpect is ſtill more ſatisfactory. Lord Valentia traverſed that intereſting portion of the globe, from the Straits of Babelmandeb to Suez, with every poſſible advantage; protected by government, accompanied by nautical men, anxious to aſcertain what was before doubtful, and to render its navigation hereafter certain and ſecure to future navigators. If we were to view the work before us in this point only, diveſted of all incidental communications of intereſt and amuſement, its utility is hardly to be calculated. That the Red Sea will hereafter become the more frequent reſort of Engliſh veſſels, there is every reaſon to preſume; that we have hitherto had no chart upon which mariners might ſecurely depend, is equally certain. The pompous and extended delineation of the Red Sea, which accompanies the volumes of Bruce, is alike deceitful and contemptible. That traveller has evidently deſcribed places which he never ſaw, and oſtentatiouſly given an account of obſervations and ſoundings which he neither made nor was capable of making: but more of this in its place. We ſhall ſatisfy ourſelves with ſaying, that the chart of the Red Sea, which accompanies Lord Valentia's work, is a moſt valuable addition to the nautical knowledge of the age, and muſt neceſſarily prove of the higheſt uſe and importance to all who may hereafter, from whatever motive, have occaſion to viſit thoſe intereſting regions. But it is time that we ſhould place before our readers a conciſe ſketch of the track purſued by Lord Valentia, that they may be able to form a general idea of the information to be obtained, and the amuſement to be expected.

On his way to India, the noble traveller touched at Madeira, St. Helena, the Cape of Good Hope, and proceeded to Calcutta. After being received moſt honourably and moſt hoſpitably by the Marquis Welleſley, he made his arrangements for a journey to Lucknow. On his way, he viſited Burhampore, Jungepore, Monghyr, Patna, and Benares. All theſe places are pleaſingly deſcribed. Leaving Benares, he proceeded by Juanpore to Sultaaupore and to Lucknow. Here he fixed his reſidence till he examined every place, and became acquainted with every circumſtance eſſential to his views. After the accompliſhment of all he deſired

fired in these particulars, Lord Valentia returned to Calcutta down the Ganges. Remaining at Calcutta till he obtained a familiar knowledge of all that his inquisitive thirst of information required, he prepared for his voyage to Ceylon.

Arriving at Point de Galle, Lord Valentia proceeded to Columbo: here he was honourably received and welcomed by Mr. North. Under his protection and authority, Lord V. visited Negumbo, Andapane, Putlam, and indeed every place in Ceylon that was a worthy object of his curiosity. Having satisfied his enquiries of every kind at Ceylon, he departed for Tanjore; visited Cuddalore, Pondicherry, and Madras. Departing after a certain residence from Madras, he directed his course to Seringapatam, visiting Conjevaram, Vellore, and indeed the whole of the country which was the scene of Tippoo Saib's tyranny, and our brilliant victories. The conclusion of the first volume leaves us with his Lordship at Mangalore, the only port belonging to Tippoo, and now to the English, on the coast of Malabar.

The detail of this long and interesting journey occupies the first volume, upon which it now becomes us somewhat more circumstantially to expatiate.

The first thing with which every reader will, it is presumed, be impressed, is the easy, elegant, and unaffected style of the narrative. It is not the cold dry prose of the merely scientific traveller, nor the lax and fluent chit-chat of a gay and thoughtless man of fashion, passing from place to place for change of scene and variety of amusement. It evidently proceeds from a mind well stored, anxious to enlarge its possessions, to apply its attainments, and improve its advantages.

The scenes described in the first volume are not perhaps new to the majority of our readers; but the situation of the traveller, his attainments, and his advantages, have enabled him to present an air of novelty to most of them, and to us at least much information of the most interesting kind in all.

The massacre of the English at Benares as described at p. 108, is well known; the following anecdote is however new to us.

"Mr. Hawkins resides in the house that was occupied by Mr. Davis, during the ephemeral insurrection of Vizier Ali. I examined the stair-case that leads to the top of the house, and which he defended with a spear for upwards of an hour and a half, till the troops came to his relief. It is of a singular construction, inthe corner of a room built entirely of wood, on a base of about

four feet; the aſcent is conſequently ſo winding and rapid, that with difficulty one perſon can get up at a time. Fortunately, alſo, the laſt turn by which you reach the terrace faces the wall. It was impoſſible, therefore, for the people below to take aim at him whilſt he defended the aſcent with a ſpear; they however fired ſeveral times, and the marks of the balls are viſible in the ciel. ing. A man had at one time hold of his ſpear, but by a violent exertion he dragged it through his hand, and wounded him ſe. verely. This gallant defence ſaved the ſettlement, as it gave time to the cavalry, that were quartered at Batabar, about ten miles from Benares, to reach Secrole, and oblige Vizier Ali to retire, with his followers, to his reſidence in Madoodoſs's Gar. den. There he defended himſelf for ſome time; but at length a gateway was forced, and he had once more the good fortune to eſcape, with about three hundred of his followers, leaving his family and papers behind. After different attempts to excite inſurrection in Oude, he was defeated by the Britiſh troops, and obliged to fly for protection to the Jeypour Rajah." P. 108.

There is no part however of the firſt volume which afford. ed us greater amuſement in the peruſal, than the deſcription of Lucknow, and the domeſtic manners of the prince. We ſhall accordingly make a few ſhort ſelections from this part of the work. We muſt premiſe neverthelefs our often repeated wiſh that oriental travellers, and writers upon oriental ſubjects, would agree among themſelves upon ſome fixed and deter. mined nomenclature. What we have hitherto called and written nabob, Lord Valentia writes nawaub. Mr. Brown puzzled us ſome time ſince by writing Cairo, Cahira. It would really be uſeful to us ignorant Europeans to give us ſomething like authority for our orthography. The follow. ing is the account of the noble traveller's firſt viſit to the nawaub-vizier.

" March 23.—By ſeven in the morning I called on Colonel Scott, and being mounted on one of his elephants, proceeded towards the palace, diſtant the whole length of the town: his ſecretary and mine followed; our ſuwarrys preceding us, and our palanquins in attendance. On entering the firſt court, we found his ſtate elephants, with their houdahs * and coverings, drawn out on each ſide, with his cavalry, camels, and led horſes richly

" * Seats placed on the backs of elephants. The natives have them flat, with cuſhions; the Europeans have placed a ſeat on them, ſo that they reſemble the body of a phaeton. The native princes frequently have canopies over them, richly ornamented with ſilver and gold.

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caparisoned. The second court was lined with troops, who received us with presented arms. It was impossible to advance any further on our elephants, we therefore quitted them, and entering our palanquins, were carried through a smaller into a larger court, at the end of which was a palace, built by the present Nawaub, where he generally resides. It is a handsome edifice, surrounded by a verandah. At the bottom of the steps we quitted our palanquins, and were met by his Excellency at the top. He embraced me as his equal. At that moment a salute of seventeen guns was fired. We were led to a breakfast table in a room furnished with chairs, and every other article in the European style. The greatest part of his family was present, but he introduced only his second son, who is his general and prime minister. Two courtiers, who are more particularly under the protection of the English, and who have been dignified by them with the titles of Lord Noodle and Lord Doodle, were also there; but the person I observed with the most curiosity, was Almas Ali Khan, the eunuch so celebrated by Mr. Burke's pathetic account of the distresses which his wives and children suffered from the barbarity of that "Captain-General in Iniquity," Mr. Hastings. He is a venerable, old woman-like being, upwards of eighty, full six feet high, and stout in proportion. After all the cruel plunderings which he is stated as having undergone, he is supposed to be worth half a million of money; and no wonder when it is considered, that for a considerable time he was Aumil, or renter, of nearly half the province of Oude. The Nawaub watches with care for his succession, which by the Eastern custom belongs to him. With all his affluence, Almas is but a slave, now nearly in his dotage, though formerly an active and intriguing courtier. Lieutenant-Colonel Marshall and several of his officers were of the party.

"The breakfast partook of every country; tea, coffee, ices, jellies, sweetmeats, French pies, and other made dishes, both hot and cold. The Nawaub himself laughed, and said that his French cook had provided rather a dinner than a breakfast. The service was English, with a profusion of fine cut-glass basons. After breakfast I gave a hint that I wished to depart, when the presents were produced, consisting of twenty trays of shawls, muslins, gold stuffs, &c. and one tray of jewels. At the door were an elephant, with a silver houdah, a horse with its caparisons, and a state palanquin of cloth of gold. On my declining to accept them, he remonstrated strongly, saying, that he knew very well I might accept them if I pleased, being totally independent of the India Company, and not bound by their regulations. I admitted the fact, but observed that I considered the present offered on such a public occasion not as a free gift, but a kind of tribute required from a man of his rank, when visited by a person in my situation. I consequently persevered in my refusal, only taking a pair of shawls, when I declared I consi-

dered the compliment as equally paid. Preſents were alſo offered to Colonel Scott and Mr. Salt, who acted in the ſame manner." P. 135.

The deſcription of the Hummam, or Bath, at p. 140, is curious; but we do not inſert it, as it much reſembles the deſcription of ſimilar ſcenes in other books which repreſent oriental manners and cuſtoms. The dinner however of which Lord V. partook, contains ſomething ſo very whimſical and picturelque, that it cannot be read without a ſmile.

"The party at dinner conſiſted of twenty-ſeven, ſixteen of whom were Europeans. The dinner was French, with plenty of wine, of which although the Muſſulmauns drank none, yet, they had all the appearance of it, as the forbidden liquor was ſerved in abundance on the table, and they had two glaſſes of different ſizes ſtanding before them. The room was very well lighted up, and a band of muſic (which the Nawaub had purchaſed from Colonel Morris) played Engliſh tunes during the whole time. The ſcene was ſo ſingular, and ſo contrary to all my ideas of Aſiatic manners, that I could hardly perſuade myſelf that the whole was not a maſquerade. An Engliſh apartment, a band in Engliſh regimentals, playing Engliſh tunes; a room lighted by magnificent Engliſh girandoles, Engliſh tables, chairs, and looking-glaſſes; an Engliſh ſervice of plate; Engliſh knives, forks, ſpoons, wine-glaſſes, decanters, and cut-glaſs vaſes. How could theſe convey any idea that we were ſeated in the court of an Aſiatic Prince? The profuſion of attendants was indeed of that country; and in no other would the guards and out-of-door ſervants have filled every door-way, and even crowded round the table. After dinner, the bottle paſſed freely for a ſhort time: about eight we roſe up to retire, and after the compliment of attar, were conducted to the head of the ſteps where our palanquins were waiting." P. 143.

The writer's talents for deſcription are not in the courſe of his whole performance exhibited to greater advantage than in his account of what is there called a North-Weſter, with which he was ſurpriſed at Lucknow.

"May 31.—This has been one of the moſt extraordinary ſeaſons ever known. Uſually the north-weſters ſet in early in May, and continue to cool the air by their frequent recurrence; in the courſe of ten years there has never been a May without them. Yet till this day we have not had a ſingle ſhower ſince my arrival. This evening, the heat being very oppreſſive, I was ſitting in my apartment on the terrace-roof of the houſe, when a ſudden gloom and diſtant thunder induced me to go out

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on the terrace. The wind, which had been eaſterly, was now perfectly lulled. A very dark blue cloud aroſe from the weſt, and at length covered half the ſky. The thunder was not loud, and the air was perfectly ſtill. The birds were flying very high, and making a terrible ſcreaming. At length a dark brown cloud appeared on the weſtern horizon, and came on with conſiderable rapidity. The whole town of Lucknow, with its numerous minars, was between me and the cloud, and the elevation of my terrace gave me an excellent opportunity of obſerving it. When at about the diſtance of a mile, it had all the appearance of a ſmoke from a vaſt fire, volume rolling over volume in wild confuſion, at the ſame time raiſing itſelf high in the air. As it approached, it had a dingy red appearance; and by concealing the moſt diſtant minars from my view, convinced me that it was ſand borne along by a whirlwind. The air with us continued perfectly ſtill; the clouds of ſand had a defined exterior; nor did the wind a moment precede it. It came on with a ruſhing ſound, and at length reached us with ſuch violence, as to oblige me to take ſhelter in my eaſtern verandah. Even there the duſt was driven with a force that prevented me from keeping my eyes open. The darkneſs became every moment greater, and at length it was black as night. It might well be called palpable darkneſs; for the wind now changing a little to the ſouthward, brought on the ſtorm with ten-fold violence, and nearly ſmothered us with duſt. It blew ſo violently, that the noiſe of the thunder was frequently drowned by the whiſtling of the wind in trees and buildings. The total darkneſs laſted about ten minutes; when at length it gradually gave way to a terrifically red, but dingy light, which I, at firſt, attributed to a fire in the town. The rain now poured down in torrents, and the wind changed to due ſouth. In about an hour from its commencement the ſky began to clear, the tufaun went off to the eaſtward, and the wind immediately returned to that quarter. The air was perfectly cool and free from duſt. Although all my windows and doors had been kept cloſed, and there were tattys on the outſide, yet the ſand was ſo penetrating, that it had covered my bed and furniture with a compleat coat of duſt. Mr. Paul tells me, he once was caught in a north-weſter on the banks of the Ganges, when the darkneſs laſted for ſeveral hours. This, however, was one of the moſt tremendous that had ever been beheld at Lucknow. One perſon was literally frightened to death: there is, indeed, no danger from the ſtorm itſelf, but the fires in the houſes are in ſuch ſituations that a blaſt might eaſily drive a ſpark againſt their thatched roofs, heated already by the ſun; in which caſe the darkneſs would probably preclude the poſſibility of ſaving any part of the town. It is equally probable that a roof may be blown in, which would have the ſame melancholy conſequences. The long drought had pulveriſed ſo much of the country, and ſo compleatly annihilated vegetation on the ſandy

plains, that the tufaun brought with it more ſand than uſual; and to that alone muſt be attributed the perfect darkneſs. It was the moſt magnificent and awful ſight I ever beheld; not even excepting a ſtorm at ſea. The wind in both caſes was of equal violence, but neither the billows of the ocean, nor the ſenſe of danger, affected my mind ſo much as this unnatural darkneſs." P. 160.

The character of Sa dul Ali, the Nawaub-Vizier, and the noble traveller's deſcription of the political ſtate of Oude, impreſs us with a very favourable idea of his diſcrimination and ſagacity: herea ter perhaps to be more effectually exerciſed. Indeed it may be ob erved throughout, that he is particularly appy in his delineation of characters, of which we ſhall ſpeedily exhibit a ſpecimen.

The fifth chapter preſents us with ſubjects of high and great importance; and is full of peculi r inte eſt. It treats, among other things, of the ſtate of ſociety at Calcutta; of the church eſtabliſhment, and of the college, alas! now no more. It affords us an opportunity of bearing honourable teſtimony to the noble writer's ardour for ſcience, and entire attachment to the religious eſtabliſhment of his country. His Lordſhip is of opinion with many other ſagacious obſervers, that all attempts to convert the Hindoos to Chriſtianity are inexpedient and impracticable; and that if they were to become Chriſtians, they would ceaſe to be ſubjects. He recommends however, and very earneſtly, a ſplendid religious eſtabliſhment; and aſſerts his confident belief, that the firſt ſtep to be taken, is to render our religion reſpectable in the eyes of our Indian ſubjects. He makes no objection to the placing in the hands of the Hindoos, tranſlations of the Scriptures in the language of the country; to the ſilent operation of theſe, he thinks, (as we long ago declared to be our opinion) the cauſe of Chriſtianity ſhould be left.

The abolition by the company of the ſplendid inſtitution of the college, by the Marquis Welleſley, he regrets as we do in the moſt unqualified terms. Its foundation was prompted by the high and honourable ſpirit of a Britiſh nobleman, actuated by a patriotic zeal for the true intereſts and reputation of his country. Its abolition ſeems to have been ſuggeſted by a narrow ſpirit of mercantile calculation; from the cold deliberation not on what ought to be done, but on what the company could afford. The ſubject has been ſo much before the public, that we ſhall, without fear of being thought tedious, make a ſhort extract from this part of the work.

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"In eſtabliſhing the College at Fort William, the Marquis Welleſley appears to have had two grand objects in view: to watch over, and improve, the characters of the junior civil ſervants, and to afford them that peculiar ſpecies of education, which could alone qualify them for diſcharging the complicated duties of their ſtation. To effect either of theſe purpoſes, it became abſolutely neceſſary that ſome kind of control ſhould be acquired over the young men, which could not be more unexceptionably and effectually obtained than by ſubjecting them to the confinement of a public inſtitution, and placing them under the guidance and authority of a provoſt, and ſuch other officers as it might be judged expedient to appoint. Without ſome powerful reſtrictions of this nature, it would have proved totally impracticable to keep a number of inconſiderate young men within the due bounds of reſtraint.

"The inadequacy of a more limited ſcheme has been unfortunately experienced, from the ſmall portion of Lord Welleſley's plan ſtill ſuffered to exiſt, which, though certainly uſeful in facilitating the acquirement of the native languages, is lamentably defective in all thoſe eſſential purpoſes it was originally intended to anſwer; eſpecially with regard to its moſt important object, of preſerving the young men from the many temptations and dangers by which they muſt neceſſarily be aſſailed on their arrival in ſuch a country as India, with no greater degree of experience than uſually falls to the lot of ſchool-boys, and in full poſſeſſion of a ſplendid income, in the expenditure of which they are abſolutely uncontrolled.

"At the preſent time, there are few of theſe young men who do not keep their horſes, commonly their curricles, and in many inſtances their race-horſes, which, together with their extravagant parties and entertainments frequent among them, generally involves them in difficulties and embarraſſments at a very early period of their lives. The enormous expences attendant upon theſe and ſimilar irregularities, are much too conſiderable to be defrayed even by the princely allowance which the writers enjoy from the moment of their arrival in India. To ſupport this profuſe manner of living, they are compelled to borrow large ſums, at an exorbitant intereſt, of the Dewan, who is frequently a native of rank, and acts as a ſpecies of upper ſervant. Theſe men, deeply verſed in all the mazes of oriental ſubtlety, gradually inſinuate themſelves into the favour of their maſters, and by encouraging their follies, and artfully ſupplying the means of diſſipation, inſenſibly plunge them in almoſt inextricable difficulties, and eventually ſucceed in getting into their own hands the ſole management of the writers' affairs.

"While the young man remains in an inferior ſituation, the debt to the Dewan continues to encreaſe, from additional advances, and the rapid accumulation of intereſt; and when the higher appointments

pointments at length become open, it takes years to clear off the embarraſſments incurred by early extravagance.

" It is fortunate, if, in the eagerneſs to free himſelf from his incumbrances, he be not induced to connive at the miſconduct of the Dewan, and even to participate in the illegal profits, with which the latter is ever ready to allure him; and though a large majority of thoſe who arrive at the higher ſtations, paſs through them with unſullied integrity, perfectly ſatisfied with the liberal allowances attached to their ſituation, and requiring no other inducement than their own ſenſe of right, to keep them from every thing approaching to diſhonour, yet it is nevertheleſs certain, that ſome are ſtill unable to reſiſt the temptation. Whenever this deviation from the paths of rectitude has unfortunately occurred, it has uniformly originated in the miſconduct of the young writer on his arrival in the country, and his conſequent dependance upon his Dewan.

" The moſt effectual mode of remedying this evil, is to place the young man in a ſituation where his conduct, and expences, would be ſubject to the inſpection and control of reſpectable perſons, ſelected with judgment for the important office. Under ſuch circumſtances, the employment of a Dewan ought to be prohibited, and diſobedience rendered liable to immediate detection and puniſhment. Had Lord Welleſley's plan of a College been acceded to, this deſirable end would have been attained, and the young men, ſubject to the reſtrictions and diſcipline of ſuch an inſtitution, would no longer have met with thoſe facilities in raiſing money with which their preſent ſituation ſo often preſents them. They muſt, in conſequence, have been obliged to confine their expenditure to the liberal allowance of the Eaſt-India Company, till called to the higher appointments, when unincumbered in their affairs, and uncorrupted in their minds, they might rapidly and honeſtly have acquired, at an early period of their lives, that opulence which would enſure them affluence and comfort in their native country. This important object would alſo have been promoted by the early age at which the writers, when ſubject to collegiate reſtrictions, might have been ſent to India; they might have gone at the tender age of fifteen, or even fourteen; and this would have enabled them to return in the prime of life, with conſtitutions unimpaired, and habits uncontaminated by the luxuries of Aſia." P. 253.

We paſs with reluctance, and not without ſome indignation, from this ſubject to Ceylon, much regretting the narrowneſs of our limits, which will not permit us to expatiate as much as we could wiſh. We may generally obſerve that Lord Valentia's account of the real origin of the Ceylon war, attended to ſome of our countrymen with ſuch diſaſtrous conſequences, is the firſt which has hitherto ap-

peared before the public. Of its authenticity there can be no queſtion; for the vigour with which it is detailed, appeal may ſafely be made to the narrative itſelf. Were we diſpoſed to conſider the amuſement of our readers only, we ſhould extract various anecdotes about the Cingaleſe, which are full of intereſt and entertainment; and did we think it at all neceſſary to exhibit any particular example of the noble traveller's honourable feeling, and capacity for the delineation of character, we ſhould print circumſtantially the noble teſtimony given at p. 313, to the conduct and adminiſtration of the Hon. Frederick North. We muſt be ſatisfied with cloſing our obſervations of this month, with pointing out to the readers ſuch remaining parts of the firſt volume, as will beſt repay their careful examination.

At p. 378 will be found ſome obſervations on the ſyſtem purſued by the French concerning India, their ſubtlety and intrigues, which do great credit to the acuteneſs of the writer, and evince great diligence of inveſtigation, and effectual uſe of the opportunities he enjoyed. At p. 400, &c. is the beſt account of Vellore that we have ever peruſed, accompanied with an intereſting deſcription of Tippoo's family, and ſome very pertinent obſervations on the unfortunate maſſacre which took place in July, 1806. In p. 415 the ſubject once more affords Lord Valentia an opportunity of exerciſing the talent which, in our opinion, he pre-eminently poſſeſſes, the exhibiting a neat and elegant delineation of character. As what he ſays of Tippoo is not extended, we ſhall make it our concluding extract.

"I cannot help expreſſing my aſtoniſhment that any one ſhould have been found to approve the conduct, and praiſe the character of Tippoo; yet in the public meetings of the India Company it has been aſſerted that he was not a tyrant. If he was not, I confeſs myſelf incapable of conceiving any character to which that title can be affixed. The internal government of his country was moſt oppreſſive, having placed unlimited confidence in a ſet of Aumils, who had no other recommendation than that they were Muſſulmauns, and who, being bound by no oaths, not only embezzled a large proportion of the revenue, but plundered the unfortunate Hindoos without control; and even carried their depravity ſo far as to make ſecret inquiries reſpecting the females in their diſtricts, and if they heard of any remarkable for beauty, to have them forcibly removed to their zenanas. As there was no regular police throughout the country, ſome diſtricts were generally in rebellion; and it was not an unfrequent circumſtance for the Pattels, or head men of two or three neighbouring diſtricts, to aſſemble together and oblige the Aumil to grant them their

their lands at whatever price they pleaſed to fix: if he reſiſted he was uſually murdered. Sometimes Tippoo had leiſure to puniſh them, and then he did ſo moſt ſeverely; but at other times he had more important avocations, and their impunity encouraged a repetition of the offence. The natural conſequence was, that the actual revenue of the country was rapidly diminiſhing, and even of that not more than two-thirds ever reached the royal treaſury. If there could be any doubts of Tippoo's deſerving the title I have given him, his conduct in Canara and Malabar would place it beyond doubt. The utter extermination of the Nairs of rank, who by conqueſt had become his ſubjects, ſeems to have been intended, and as far as lay in his power, was by him carried into effect; for in Malabar, at its ceſſion to us, there were none remaining, and in Canara they were diminiſhed one half.

"To the aſſertion, that many had quitted our provinces to live under the milder government of Tippoo, it is impoſſible to give any other reply than a poſitive denial of its truth; and I am at a loſs to conjecture on what authority it is ſtated. Hyder indeed carried off from the Carnatic above 60,000 families, of whom only a veſtige remained when Lord Cornwallis entered Myſore; but theſe unfortunate beings, ſo far from being ſatisfied with their ſituation, had found the yoke of Tippoo ſo heavy, that they joyfully ſeized the firſt opportunity to return to their native plains. The code of laws which Tippoo promulgated, and which has been ſo much praiſed by an Honourable Gentleman at the India Houſe, was never even attempted to be carried into effect, and was merely meant by the tyrant to hand him down to poſterity as a Muſſulmaun legiſlator." P. 415.

The viſit of the Rajah, of Myſore, at p. 424, and the deſcription of Seringapatam, will alſo ſufficiently compenſate the reader's attention.

We take our leave of the work for this month, by obſerving that the Appendix contains ſome important documents, nine in number, among which, No. 4, giving an account of the gold medals erroneouſly repreſented by Tavernier and others to have been coined in one day, is curious and intereſting. The account of the Saint of Muckunpore, is hardly leſs ſo; and the deſcription of the Cingaleſe caſts communicated by Mr. Tolfrey, is of ſo very novel a kind, and ſo greatly elucidates the manners of a country very imperfectly known, that it cannot fail to excite earneſt attention. The deſcription of individuals exhibited in this table is ſo multitudinous, that we cannot help being of opinion that claſſes is the term to be adopted rather than caſts. Caſts have more or leſs to do with religious ſuperſtitions and prejudices; but ſurely theſe numerous diviſions and ſub-diviſions

ſions cannot poſſibly be conſidered as conſtituting ſo extended a variety of religious ſects.

(To be continued.)

ART. II. *An Examination of Mr. Marſh's Hypotheſis reſpecting the Origin of the Three firſt Canonical Goſpels; including the Attempt to explain the Phænomena obſervable in theſe Goſpels by a new Hypotheſis. By David Veyſie, B. D. Rector of Plymtree, Devon; and late Fellow of Oriel College, Oxford.* 8vo. 109 pp. 4s. Parker, Oxon; Rivingtons, London. 1808.

OF Mr. Marſh's celebrated Hypotheſis we delivered our opinion in our 21ſt volume, where (at p. 178, &c.) the reader will find the reaſons from which that opinion was deduced. Mr. Veyſie objects to the hypotheſis on nearly the ſame grounds which were taken by ourſelves, and by the able, though anonymous, author of "Remarks on Michaelis's Introduction, &c." an invaluable tract, of which the reader will find an account at the 182d page of the ſame volume; and he ſtates it to be the object of his *Examination* to ſhow,

"1. That in his (Marſh's) ſtatement of the phænomena obſervable in the three firſt Goſpels, there are inaccuracies which require to be corrected, and omiſſions which ought to be ſupplied. 2. That all the phænomena, when more fully and correctly ſtated, cannot be explained by his hypotheſis; and, 3. That there is another hypotheſis, which will give a better ſolution of them." P. 11.

From p. 12 to p. 23, Mr. Veyſie points out the inaccuracy of Mr. Marſh's ſtatement; and then gives, as fuller and more correct, the following ſtatement of all the phænomena which have been hitherto obſerved, and are of importance in the preſent enquiry.

"I. *The phænomena in the verbal agreement of the Goſpels.*

"1. The examples of verbal agreement between St. Matthew and St. Mark are very numerous, and ſome of them very long and remarkable, both in ℵ, and in the additions α and A. 2. The examples of verbal agreement between St. Mark and St. Luke are not numerous, either in ℵ, or in the additions β and B. 3. In ℵ, there is no inſtance of verbal agreement between St. Matthew and St. Luke only; but in the additions γ and Γ the examples

examples are frequent and long*. 4. We meet with ſeveral examples in which all three Goſpels verbally coincide; but theſe examples are neither very numerous nor very long. 5. In ſeveral paſſages, St. Mark's text agrees in one place with that of St. Matthew, and in another with that of St. Luke; and therefore appears at firſt ſight to be a compound of both. 6. Of the verbal agreement between the Evangeliſts, and eſpecially between St. Luke and either of the other Evangeliſts, very little comparatively is found in the narrative of things done; but much in quotation, and in the recital of words ſpoken, and eſpecially the words of our bleſſed Saviour."

" II. *The phænomena in the verbal diſagreement of the Goſpels.*

" 1. The Goſpels afford frequent examples in which the ſame thing is related by two Evangeliſts in ſynonymous words, capable of the ſame literal rendering into another language. 2. There are many examples in which the ſame thing is related by two Evangeliſts in words which have collectively the ſame meaning, but are not capable of the ſame literal rendering into another language. 3. There are examples in which two Evangeliſts, in relating the ſame thing, differ in ſenſe and meaning, as well as in expreſſion. 4. In many ſections, containing much ſynonymity, and ſometimes much ſameneſs of expreſſion, the introductory matter is very different."

" III. *The phænomena in the contents and arrangement of the Goſpels.*

" 1. Each Goſpel contains much matter peculiar to itſelf, as well as much in common with the other two, either jointly or ſeparately. 2. The matter peculiar to St. Mark's Goſpel conſiſts chiefly in the addition of circumſtances to facts which are recorded alſo by one or both of the other Evangeliſts. But the principal facts peculiar to this Goſpel are very few. 3. St. Luke's arrangement of the principal facts, which he has in common with St. Matthew and St. Mark, is nearly the ſame as that of St. Mark. But his arrangement of the ſubordinate facts is frequently different. 4. The arrangement of St. Matthew, in that portion of his Goſpel which is contained between the end of the fourth and the beginning of the fourteenth chapter, greatly differs from that of St. Mark and St. Luke in the correſpondent places of their Goſpels; namely, Mark i. 20, vi. 13, and Luke iv. 16, ix. 6. In the other parts of his Goſpel he agrees with St. Mark in his arrangement of the ſame facts. 5. St. Matthew has inſerted in various parts of his Goſpel much matter which is contained in Luke ix. 51. xviii. 14. 6. St. Mark's Goſpel contains no part of Luke ix. 51. xviii. 14." P. 23.

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* For an explanation of theſe algebraical ſymbols, the reader, who is not acquainted with Mr. Marſh's Diſſertation, may have recourſe to our volume already quoted. *Rev.*

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This Author then compares theſe phænomena with the hypotheſis invented by Mr. Marſh for their explanation; and very completely proves, that, complicated as that hypotheſis is, it is incompetent to explain any one of the three claſſes, under which he has very accurately arranged the difficulties, real or imaginary, which have furniſhed employment for ſo much ingenuity.

"But even if this hypotheſis would ſolve without difficulty or exception all the phænomena of every deſcription, ſtill it is not ſuch an hypotheſis as recommends itſelf to our approbation, and in a manner calls for our acceptance. It requires our aſſent to many things improbable in themſelves, and not always conſiſtent with each other. The very exiſtence of the document is highly improbable. Is it to be ſuppoſed that there ever exiſted a work of ſuch approved excellence and ſuch high authority as to become the baſis of our three firſt Goſpels, and yet that nothing, not even the memory of it, ſhould ſurvive the apoſtolical age? Looſe detached writings are eaſily loſt; and when they are no longer in requeſt, the memory of them ſoon periſhes. But that there ever exiſted a continued narrative of the acts of Chriſt from his baptiſm to his death, that is in fact a regular Goſpel, of approved excellence and high authority; and that, after copies of this narrative had been multiplied, and after it had been tranſlated into a language of all others the moſt widely extended and the beſt underſtood, no ancient author ſhould ever have referred to ſuch a work, or even have mentioned that ſuch a work ever was in exiſtence, appears to me extremely improbable." P. 51.

The Author having demoliſhed the hypotheſis of Mr. Marſh, which had indeed been completely demoliſhed before by the admirable "Remarks on Michaelis's Introduction, &c." to which we have already referred, employs much ingenuity in preparing the way for another hypotheſis, of which he gives the following deſcription:

"The Apoſtles, both in their public preaching and in their private converſations, were doubtleſs accuſtomed frequently to inſtruct and improve their hearers by the recital of ſome action or diſcourſe of our bleſſed Saviour. And many pious Chriſtians, unwilling to truſt to memory alone for the preſervation of theſe valuable communications reſpecting their Redeemer, were induced to commit to writing the preaching of the Apoſtles while it was freſh in their memory. And thus, at a very early period, before any of our canonical Goſpels were written, believers were in poſſeſſion of many narratives of detached parts of the hiſtory of Jeſus,—drawn up, ſome in the Hebrew language, and others in Greek. Of the Hebrew narratives, the moſt important were ſoon tranſlated into Greek, for the benefit of the Greek Chriſtians,

tians, to whom they were unintelligible in the original, and vice verſa." P. 97.

From theſe detached narratives, this Author is of opinion that the three firſt canonical Goſpels were principally compiled. Of the authors of theſe Goſpels, he thinks that as Matthew alone was an eye-witneſs, he alone could write from a perſonal knowledge of the facts which he recorded.

"But even he judged it not expedient to draw altogether from his own ſtores; but to ſet the ſeal of an Apoſtle to writings already extant, in a more public and permanent manner than had hitherto been done. Accordingly he inſerted in his Goſpel many narratives which had been drawn up by others from his own preaching and that of the other Apoſtles, amending and enlarging as he ſaw expedient, and interweaving ſuch additional facts and diſcourſes as the Holy Ghoſt brought to his remembrance. He intended his Goſpel for the uſe of believers of his own nation: he therefore wrote in his native language, commonly known by the name of Hebrew. Being more ſolicitous about things than words, he uſed his Hebrew narratives with no other alteration of the expreſſion than the circumſtances of the caſe required; and he gave a literal tranſlation of his Greek documents, or uſed ſome literal verſion of them already made.

"He arranged his facts for the moſt part in chronological order: but as he wrote for the uſe of the Hebrew Chriſtians, who were in danger from the doctrines and morals of the Phariſees, our Lord's greateſt enemies; in one portion of his Goſpel, namely, from the latter end of the fourth chapter to the beginning of the fourteenth, which is appropriated to an expoſition of the doctrine, and a vindication of the perſon and character of his Divine Maſter, he departed from a chronological arrangement, and adopted an order more ſubſervient to his principal deſign. He has not given in detail the acts of our Lord's miniſtry during his journey from Galilee to the country beyond Jordan: but being in poſſeſſion of documents relating to them, he occaſionally inſerted them in other parts of his Goſpel, whenever a fit opportunity offered; either for the ſake of the inſtruction which they contained, or that he might give a collected view of our Lord's doctrine upon any particular ſubject. He wrote about the year 61 or 62." P. 98.

"St. Mark had no knowledge of St. Matthew's Goſpel: for before its publication he had accompanied St. Peter to Rome, taking with him the materials which he had collected for a life of Chriſt; of which the greater part was the ſame as St. Matthew had uſed. As he intended his Goſpel for the uſe of the Centiles, he omitted many things which more immediately concerned the Jews; and inſerted occaſionally explanations of Jewiſh

cuſtoms

cuſtoms and names. He added various circumſtances relating to the facts which he recorded, the knowledge of which he probably acquired from St. Peter. He has not recorded the acts of our Lord's miniſtry during his journey from Galilee to the country beyond Jordan, nor has he inſerted any of them in any other part of his Goſpel. He publiſhed his Goſpel at Rome for the benefit of the believers there, at no great diſtance of time from the publication of St. Matthew's Goſpel in Judea.

"About the ſame time, St. Luke *, in another part of the Roman Empire, was moved, as he himſelf informs us, by the attempts of many who had undertaken to give a regular narrative of the acts of Chriſt, to engage in the ſame work; for which his conſtant attendance on St. Paul had eminently qualified him. The materials which he employed were many of them the ſame as had been uſed by the other Evangeliſts; but ſome of the narratives had been drawn up by different perſons, and, perhaps, from the preaching of other Apoſtles. And being diligent in his inquiries and reſearches, he was enabled to add greatly to the number. We have from this Evangeliſt an account of the acts and diſcourſes of our Lord, during the time which elapſed between his preparation to leave Galilee, and his laſt journey to Jeruſalem, from the country beyond Jordan. This occupies a large portion of his Goſpel, namely, Chap. ix. 51.—xviii. 14.

"Both St. Mark and St. Luke wrote in Greek. But St. Mark being a plain unlettered man, and but meanly ſkilled in the Greek language, was for the moſt part ſatisfied with the very words of his Greek documents, and with giving a literal verſion of ſuch as he tranſlated from the Hebrew. Whereas St. Luke being a greater maſter of the Greek language, was more attentive to the diction, and frequently expreſſed the meaning of his documents in more pure words, and a more elegant form. Only he adhered more cloſely to the very expreſſion of his documents, when he came to inſert quotations from the Old Teſtament, or to recite diſcourſes and converſations, and eſpecially the diſcourſes of our bleſſed Saviour. Both St. Mark and St. Luke adhered to the arrangement which they found in thoſe documents which contained more facts than one. The documents themſelves they arranged in chronological order. All the Evangeliſts connected the documents one with another, each for himſelf and in his own way." P. 99.

Mr. Veyſie thinks that St. Matthew's Goſpel was tranſlated into Greek ſome time after the two other Goſpels were in

* We have ſhown from another writer, laſt month (Mr. Dunſter), ſtrong reaſons for believing that St. Luke's Goſpel was the firſt written, contrary to general opinion, and ſuppoſed tradition.

circulation; that the tranſlator made great uſe of them, frequently copying their very words where they ſuited his purpoſe; that, however, he made moſt uſe of St. Mark's, having recourſe to St. Luke's Goſpel only when he could derive from the other no aſſiſtance; and that where he had no doubt, or perceived no difficulty, he frequently tranſlated for himſelf, without looking for aſſiſtance from either. Such is the hypotheſis which Mr. Veyſie propoſes in preference to Mr. Marſh's.

That it accounts for all the phænomena, which have, in Germany, been ſuppoſed to involve ſo many difficulties, we have no inclination to controvert; for, as this Author obſerves of Marſh's hypotheſis, "being framed by a man of genius and learning, principally with a view to explain the phænomena which the Author had obſerved, it may reaſonably be expected to anſwer, in every point of importance, the purpoſe for which it was intended." We are even ready to grant, that it anſwers this purpoſe more completely than Mr. Marſh's, of which therefore it may be conſidered as an improvement; but to improve requires not the ſame effort of genius as to invent. Both, however, are mere hypotheſes, or rather complications of various hypotheſes, which he, who rejects them, cannot by argument or teſtimony be compelled to admit; while both appear to us to detract much from the authority which has hitherto been allowed to the three firſt Goſpels.

To the preſent Author's detached narratives the ſame objection ſeems to lie which he has ſo forcibly urged againſt the very exiſtence of Mr. Marſh's document ℵ. Some of theſe narratives muſt have been of conſiderable length; for, as it is juſtly obſerved, ſome of the examples of verbal agreement, which they have occaſioned between St. Matthew and St. Mark are very long and remarkable. They muſt likewiſe have been deemed of great importance, ſince they were tranſlated from Hebrew into Greek, for the benefit of the Greek Chriſtians; and appear indeed, from this account of them, to have furniſhed the *whole matter* of St. Mark's Goſpel, except the explanation of ſome Jewiſh cuſtoms and names, and ſome *circumſtances* acquired from St. Peter. Such narratives as theſe are exactly Mr. Marſh's documents, and one of them, his document ℵ, an entire Goſpel, of which not even the memory ſurvived the apoſtolic age.

That ſuch of the early Chriſtians as were capable, committed to writing the valuable communications reſpecting their Redeemer, which they received from the preaching of the Apoſtles, is indeed extremely probable; but it is by no

means

means probable that the *number was great* of thoſe who had been *taught to write*. In Judea it is evident that reading and writing were accompliſhments, which the generality of the lower orders of the people did not poſſeſs; for the Jews could not, had thoſe arts been common, have ſaid of our Saviour, "How knoweth this man letters, having never learned?" Had people of his rank in ſociety been commonly taught to read and write, this queſtion would have been extremely abſurd; nor could his teaching have excited that aſtoniſhment which it did, as he might have been ſuppoſed to read the Scriptures and ſtudy them at home. Before the æra of printing, when the copies of books were comparatively few, and of a very high price, the arts of reading and writing could indeed have no where been very general accompliſhments; and unleſs Matthew had been previouſly taught letters, to fit him for his office at the receipt of cuſtom, there is no reaſon to ſuppoſe that any one of the Apoſtles could, before the day of Pentecoſt, have committed to writing a ſingle ſentence of their Divine Maſter's preaching. They were, however, as capable, before that day, as any other illiterate men, of treaſuring up in their memories what they had heard, and probably *often* heard from him; they would, of courſe, converſe frequently with each other on ſubjects of ſo great impoatance; and when it is recollected, in addition to theſe circumſtances, that one of the offices of the Comforter was "to bring all things to their remembrance whatſoever their bleſſed Maſter had ſaid unto them," it is ſurely unneceſſary to invent idle hypotheſes to account for facts, which can ſo eaſily and ſo completely be accounted for without them.

Whatever makes a very deep impreſſion on the mind, more eſpecially on the mind of a youth, or an illiterate man, is never to be effaced; while the circumſtances of ſlight importance accompanying that impreſſion, are generally forgotten or indiſtinctly remembered, after a period comparatively ſhort. Hence ſo many ſtriking fragments of Gaelic and other poetry, which have been tranſmitted by oral tradition through many generations; while the circumſtances which connected them, if they were originally connected, have been ſo completely forgotten, as to give room for genius to work them up into any form, and exhibit them as one connected poem of the higheſt antiquity. But no poem, however ſtriking, can have at any time made ſo deep an impreſſion on the minds of thoſe to whom it was firſt rehearſed, as the miracles and doctrines of our Saviour muſt have made on the minds of his diſciples; and if ſuch of the

diſciples as committed theſe things to writing, had not diſplayed, in their narratives, a remarkable harmony even of words, their minds would have been conſtituted differently from the minds of all other men. In the circumſtances, however, which accompanied the miracles, and gave occaſion to the doctrines, as well as in the arrangement of their different narratives, we meet with ſuch diſagreement as was to be expected in writers of integrity, whoſe ſole objects were truth and importance; for as thoſe circumſtances could make no deep impreſſion on their minds, and were not among the things which the Comforter was to bring to their remembrance, they muſt have been remembered by them as the unimportant circumſtances of any great event are generally remembered by other men.

This reaſoning has ſo long been familiar to us, that perhaps we conſider it as more concluſive than it is in reality. The truth is, that we think it ſo very obvious and ſo fully ſufficient to account for all the phænomena, whether of harmony or of diſcord, which are looked on as perplexing in the three firſt Goſpels, that we are perſuaded the hypotheſis of written documents would never have been thought of, had not too many of us adopted the German notion, that neither St. Mark nor St. Luke wrote under the guidance of inſpiration.

Michaelis ſuppoſes that none of the diſciples were inſpired, but thoſe on whom the Holy Ghoſt viſibly deſcended on the day of Pentecoſt, and that he ſo deſcended on none but the eleven Apoſtles. This hypotheſis ſeems to be adopted by Mr. Marſh, and is not openly rejected by Mr. Veyſie; though the firſt part of it is in direct contradiction to much of what we read in the Acts of the Apoſtles, and the ſecond ſeems to us to be inconſiſtent with the account which we have there of the miraculous gift of tongues.

St. Stephen was certainly inſpired; for he was one of ſeven men whom the multitude *knew* to be "full of the Holy Ghoſt, and he did great wonders and miracles among the people;" though there is no reaſon to imagine that he was one of thoſe, on whom the Holy Ghoſt ſat in the ſimilitude of fiery tongues. There is, however, every reaſon to believe, that the hundred and twenty perſons mentioned in the 15th verſe of the firſt chapter of the Acts of Apoſtles, "were all with one accord in one place, when there appeared unto them cloven tongues like as of fire, and it ſat upon each of them." Such, at leaſt, was the opinion of Jerome and Chryſoſtom, and Œcumenius, among the ancients, as well as of Grotius, Lightfoot, and Whitby, among the moderns;

derns; and it certainly appears at firſt ſight moſt agreeable to the account which we have of the calling of Matthias to the Apoſtleſhip; while we know that the Apoſtles imparted the miraculous gifts of the Holy Ghoſt to thoſe, whom by impoſition of hands they ordained miniſters in particular churches. This being the caſe, both St. Mark and St. Luke may have written under the guidance of inſpiration, as we believe they both did, whether they were with the Apoſtles or not on the day of Pentecoſt; and the hypotheſis of written documents, as the baſes of the three firſt Goſpels, is, in every form in which it has yet been preſented to us, not only ſuperfluous, in our opinion, but alſo loaded with much greater difficulties than thoſe which its authors profeſs to remove.

ART. III. *Latin and Italian Poems of Milton, tranſlated into Engliſh Verſe; and a Fragment of a Commentary on Paradiſe Loſt. By the Late William Cowper, Eſq. With a Preface by the Editor; and Notes of Various Authors.* 4to. 355 pp. 2l. 2s. Chicheſter printed; Johnſon and Evans, London. 1808.

WE have not often been more gratified by a publication than by this preſent. The union of ſuch poets as Milton and Cowper, congenial ſouls, at leaſt in genius and piety*, two of the higheſt claims to admiration, cannot fail to gratify thoſe whom their ſeparate works have often filled with the warmeſt ſenſations of delight. The Latin poems of Milton, the firſt fruits of his genius, the manifeſt and very extraordinary promiſe of his future eminence, have always drawn us to them by the ſtrongeſt power of attraction. The rich and native abundance of poetical imagery every where adorning them, and poured forth in a language which, though generally claſſical, ſeems to flow from the writer with ſuch eaſe, that the ſtyle is truly his own, and appears to be the beſt and readieſt expreſſion of his thoughts; all this, proceeding, in many inſtances, from a youth not yet of age, muſt ſurely demand the higheſt admiration. But when we add to the conſideration, that in theſe qualities he neither had a model in his own country, nor has yet had a rival; that in Italian alſo he was able to expreſs himſelf with elegance and force; and that,

* We ſpeak only of the warmth of religious feeling belonging to both, without adverting to any peculiar opinions in either.

inſtead of being drawn aſide by theſe facilities, the ſame man was afterwards enabled to exalt his native language to the higheſt ſummit of poetical dignity and expreſſion, we cannot poſſibly moderate our wonder in contemplating ſuch extraordinary powers.

Yet while we wonder at the talents of the poet, we are equally called upon to admire the qualities of the man. The generous and affectionate attachment to his friends, the tender gratitude to a worthy preceptor, the truly filial piety, and attachment to a good father, and laſtly the high ſentiments of honour, propriety, virtue, and religion, which every where pervade theſe very juvenile poems, give altogether ſo very ſingular a picture of native excellence, that, much as we differ from his biographer Symonds, in many points of ſpeculation, we are led irreſiſtibly to his opinion; that, in every ſubſequent part of life, Milton's intentions at leaſt were upright: though circumſtances led him into efforts which we diſapprove, and ſituations in which we grieve to ſee him. That the beautiful ſentiments contained in theſe poems ſhould be conveyed to every Engliſh reader, in the graceful and appropriate language of Cowper, is fortunate for the extenſion of Milton's fame. The wonderful promiſe of his youth could never be adequately known by other means; and the verſions of Cowper have certainly, with great exactneſs, more grace and originality of manner than are uſually to be found in any tranſlations. He undertook the taſk with an enthuſiaſm, which never ſeems to have abated in his progreſs through it.

Having thus expreſſed our general ſentiments upon the ſubject of this publication, we proceed to the pleaſing taſk of ſelecting a few ſpecimens from it. We begin with the no leſs elegant than affectionate Epiſtle written by Milton in his 18th year, to his beloved preceptor Thomas Young, who was then Chaplain to the Engliſh Factory at Hamburg. This was in 1626. We ſhall begin our quotation from the Latin lines,

> "Ille quidem eſt animæ plus quam par altera noſtræ,
> Dimidio vitæ vivere coger ego," &c.

> "My friend, and favorite inmate of my heart,
> That now is forced to want its better part!
> What mountains now, and ſeas, alas! how wide!
> From me this other, dearer ſelf divide,
> Dear, as the ſage renown'd for moral truth
> To the prime ſpirit of the Attic youth!
> Dear, as the Stagyrite to Ammon's ſon,
> His pupil, who diſdain'd the world he won!

Nor

Nor ſo did Chiron, or ſo Phœnix ſhine
In young Achilles' eyes, as he in mine.—
Firſt led by him thro' ſweet Aonian ſhade,
Each ſacred haunt of Pindus I ſurvey'd,
And favor'd by the Muſe, whom I implor'd,
Thrice on my lip the hallow'd ſtream I pour'd.
But thrice the ſun's reſplendent chariot roll'd
To Aries, has new ting'd his fleece with gold,
And Chloris twice has dreſs'd the meadows gay,
And twice has ſummer parch'd their bloom away,
Since laſt delighted on his looks I hung,
Or my ear drank the muſic of his tongue:
Fly therefore*, and ſurpaſs the tempeſt's ſpeed,
Aware thyſelf that there is urgent need!
Him entering thou ſhalt haply ſeated ſee
Beſide his ſpouſe, his infants on his knee;
Or turning, page by page, with ſtudious look,
Some bulky father, or God's holy book;
Or miniſtring (which is his weightieſt care)
To Chriſt's aſſembled flock their heavenly fare,
Give him, whatever his employment be,
Such gratulation, as he claims from me." P. 21.

The affectionate ſtyle of this addreſs is highly pleaſing, and creditable to the feelings of the young poet, whoſe reference to his poetical ſtudies is natural, and is made the more intereſting by our knowledge of his ſubſequent eminence. In tranſlating theſe lines Cowper has taken one or two liberties creditable, we think, to his judgment. Milton's Latin lines, in the full ſpirit of claſſical ſtyle, abound with hiſtorical and mythological alluſions. Some of theſe, as not equally grateful to Engliſh readers, the tranſlator has dropped or changed. Thus, in rendering

" Charior ille mihi quam tu, doctiſſime Graium,
Cliniadi, pronepos qui Telamonis erat,"

he omits the deſcent from Telamon; and in the two next, inſtead of a mere alluſion to the mythological birth of Alexander, he has ventured to introduce the characteriſtic circumſtance of his " diſdaining the world he won," which is not in the original. This is a liberty which ſhould be ſparingly taken, and Cowper has not often attempted it; but here we are not inclined to object to it. As we ſhall have occaſion to notice ſome of Milton's love verſes, we will quote alſo the opening of his ſeventh elegy, written at the

* Addreſſed to the letter itſelf, as common with claſſical writers.

age of 19, in which he records the firſt triumph of the tender paſſion over his heart. It is at once characteriſtic of the unwillingneſs with which his mind yielded to any dominion, and we believe the moſt perfect imitation of the beſt claſſical model that now exiſts. It begins,

" Nondum blanda tuas leges, Amathuſia, nôram,
Et Paphio vacuum pectus ab igne fuit," &c.

It may be objected indeed that it is built too entirely upon the heathen ideas of Venus and Cupid, but what could a claſſical lover of nineteen do without them? Cowper has thus given it.

" As yet a ſtranger to the gentle fires
That Amathuſia's ſmiling queen inſpires,
Not ſeldom I derided Cupid's darts,
And ſcorn'd his claim to rule all human hearts.
Go, child, I ſaid, tranſfix the timorous dove!
An eaſy conqueſt ſuits an infant love;
Enſlave the ſparrow, for ſuch prize ſhall be
Sufficient triumph to a chief like thee!
Why aim thy idle arms at human kind?
Thy ſhafts prevail not 'gainſt the noble mind.
The Cyprian heard, and kindling into ire,
(None kindles ſooner) burn'd with double fire.
It was the ſpring, and newly riſen day
Peep'd o'er the hamlets on the firſt of May;
My eyes too tender for the blaze of light,
Still ſought the ſhelter of retiring night *,
When Love approach'd, in painted plumes array'd,
Th' inſidious God his rattling darts betray'd;
Nor leſs his infant features, and the ſly
Sweet intimations of his threatening eye." P. 38.

Here the two poets again ſeem to contend for maſtery, and it is difficult to ſay which obtains it. The two laſt lines are beautiful in Cowper, and, though not quite literal, are ſufficiently warranted by the original; yet Milton's lines have ſtill beauties of their own,

" Prodidit et facies, et dulce minantis ocelli,
Et quicquid puero dignum et Amore fuit."

Per'aps the uſe of *dulce* is not quite warranted here: it is generally adverbial, but it might eaſily be altered. The verſes againſt the ſuppoſed decay of Nature are magnificently

* So early did the poet's eyes give ſymptoms of the calamity which afterwards befel him. *Rev.*

fine, and well rendered by the tranſlator. But we haſten to our laſt ſpecimen from the Latin poems, which muſt be taken from the affectionate lines addreſſed to the Author's father, as peculiarly honourable to his feelings. They are thus rendered in blank verſe.

"Oh that Pieria's ſpring would thro' my heart
Pour its inſpiring influence, and ruſh
No rill, but rather an o'erflowing flood!
That, for my venerable Father's ſake,
All meaner themes renounc'd, my Muſe, on wings
Of duty borne, might reach a loftier ſtrain.
For thee, my Father, howſoe'er it pleaſe,
She frames this ſlender work, nor know I ought
That may thy gifts more ſuitably requite;
Though to requite them ſuitably would aſk
Returns much nobler, and ſurpaſſing far
The meagre ſtores of verbal gratitude:
But, ſuch as I poſſeſs, I ſend thee all.
This page preſents thee, in their full amount,
With thy ſon's treaſures, and the ſum is nought;
Nought, ſave the riches that from airy dream
In ſecret grottos, and in laurel bow'rs,
I have, by golden Clio's gift, acquir'd." P. 59.

The youth that feels towards a father what Milton expreſſes here, and throughout this pleaſing poem, ought to be acquitted of all harſh ſuſpicions againſt his diſpoſition. On the poem to Manſo, and the beautiful Epitaphium Damonis, we could dwell with renewed delight, but we haſten to other objects.

The Italian poems of Milton have been hitherto leſs known than all the reſt, partly from the imperfect hold which that elegant language has generally had upon the Engliſh taſte: but they are full of beauties, and of beauties worthy of Milton. They alſo exhibit Milton in love, but always like himſelf, dignified, moral, and pious; and rather ſurpriſed to find himſelf ſo caught.

"Charles, and I ſay it wond'ring, thou muſt know,
That I, who once aſſum'd a ſcornful air,
And ſcoff'd at Love, am fallen in his ſnare,
Full many an upright man has fallen ſo."

The truth is, that like all men of active imagination, Milton was much inclined to all the virtuous effects of the tender paſſion; though his general loftineſs of mind prevented him from owning the fact to himſelf. His excuſe for writing in Italian on this occaſion is beautifully given in this Canzone.

"They

" They mock my toil—the nymphs and amorous ſwains,—
' And whence this fond attempt to write,' they cry,
' Love ſongs in language that thou little know'ſt?
How dar'ſt thou riſque to ſing thoſe foreign ſtrains?
Say truly. Find'ſt not oft thy purpoſe croſs'd,
And that thy faireſt flow'rs here fade and die?'
Then, with pretence of admiration high,——
' Thee other ſhores expect, and other tides,
Rivers on whoſe graſſy ſides
Her deathleſs laurel leaf, with which to bind
Thy flowing locks, already Fame provides;
Why then this burden, better far declin'd?'—
Speak Muſe! for me. The fair one ſaid, who guides
My willing heart, and all my fancy's flights,
' This is the language in which Love delights!' "

But the following ſonnet, which is ſurely one of the fineſt compoſitions of its kind, and is rendered by Cowper in a manner truly worthy of Milton, and capable of delighting the great poet himſelf, cannot be omitted. The original begins " Giovane piano." The tranſlation is this, and perhaps a more excellent tranſlation was never made.

SONNET.

" Enamour'd, artleſs, young, on foreign ground,
Uncertain whither from myſelf to fly,
To thee, dear Lady, with an humble ſigh,
Let me devote my heart; which I have found,
By certain proofs not few, intrepid, ſound,
Good, and addicted to conceptions high.
When tempeſts ſhake the world, and fire the ſky,
It reſts in adamant ſelf-wrapt around;
As ſafe from envy, and from outrage rude,
From hopes and fears, that vulgar minds abuſe,
As fond of genius, and fix'd fortitude,
Of the reſounding lyre, and every Muſe.
Weak you will find it in one only part,
Now pierc'd by Love's immedicable dart." P. 109.

When we come to the notes written by Cowper upon the three firſt books of Paradiſe Loſt, we deeply regret that he was prevented, by ſorrow or malady, from purſuing a taſk for which he was ſo eminently fitted. His remarks on the language and verſification of his author, are of high value; but his ſentiments on the inventions, the contrivance, and above all, the religious feelings of Milton, are ineſtimable. Cowper juſtifies, moſt ſolidly, the fiction of Pandœmonium, and the very unjuſtly cenſured allegory of Sin and Death; with the fine apoſtrophes where the Poet ſpeaks in his own perſon.

perſon. As among materials of ſuch value we can only ſelect a ſpecimen, we cannot perhaps give one more ſtriking than the following admirable note on Book i. l. 26.

"*And juſtify the ways of God to men.*

"Juſtify them by evincing, that when Man by tranſgreſſion incurred the forfeiture of his bleſſings, and the diſpleaſure of God, himſelf only was to blame. God created him for happineſs, made him completely happy, furniſhed him with ſufficient means of ſecurity, and gave him explicit notice of his danger. What could he more, unleſs he had compelled his obedience? which would have been at once to reduce him from the glorious condition of a free agent to that of an animal.

"There is a ſolemnity of ſentiment, as well as majeſty of numbers, in the exordium of this noble Poem, which in the works of the ancients has no example.

"The ſublimeſt of all ſubjects was reſerved for Milton, and bringing to the contemplation of that ſubject not only a genius equal to the beſt of theirs, but a heart alſo deeply impregnated with the divine truths which lay before him, it is no wonder that he has produced a compoſition, on the whole ſuperior to any that we have received from former ages. But he who addreſſes himſelf to the peruſal of this work, with a mind entirely unaccuſtomed to ſerious and ſpiritual contemplation, unacquainted with the word of God, or prejudiced againſt it, is ill qualified to appreciate the value of a poem built upon it, or to taſte its beauties. Milton is the poet of Chriſtians: an Infidel may have an ear for the harmony of his numbers, may be aware of the dignity of his expreſſions, and in ſome degree of the ſublimity of his conceptions, but the unaffected and maſculine piety, which was his true inſpirer, and is the very ſoul of his poem, he will either not perceive, or it will offend him.

"We cannot read this exordium without perceiving that the author poſſeſſes more fire than he ſhews. There is a ſuppreſſed force in it, the effect of judgment. His judgment controuls his genius, and his genius reminds us (to uſe his own beautiful ſimilitude) of

——A proud ſteed rein'd,
Champing his iron curb.

He addreſſes himſelf to the performance of great things, but he makes no great exertion in doing it; a ſure ſymptom of uncommon vigour." P. 189.

Thus it is that one poet comments upon another; and we will not ſcruple to ſay that there is more of valuable obſervation in the few notes, which Cowper produced on the beginning of this Poem, than in ten times the maſs of ordinary annotations.

As to the part of Mr. Hayley in this work, it is modeſt and proper. Some good notes he has written, and others collected,

collected, upon the poems here translated; and we suspect, though we do not perceive it to be said, that the translation of the complimentary poems addressed to Milton was his work. The volume is printed for the benefit of a Godchild of Cowper, as before announced, and we cannot doubt that considerable advantage will be derived from it. The outline sketches by Flaxman, though elegant, are hardly sufficient to raise the book to the price fixed upon it; but this must be excused, in consideration of the application of the profits. The typography is handsome, but very far from correct; whether the fault is to be imputed to the Chichester printer, or to some little failure of sight in the Editor, we know too well how difficult it is to avoid press errors, to speak very harshly of them. Altogether, the work is such as to give abundant gratification to the admirers of Milton, Cowper, and poetry, whether Latin, English or Italian.

ART. IV. *Asiatic Researches: or Transactions of the Society instituted in Bengal, for enquiring into the History and Antiquities, the Arts, Sciences, and Literature, of Asia, Vol. VII.* Calcutta, printed; London, Elmsly. 1801.

FROM the first institution of the Asiatic Society under its illustrious founder, we have, during a course of years, endeavoured to do justice to their laborious exertions in the cause of eastern literature, and the six first volumes were reviewed with as much celerity as the volumes could be procured, and often in very considerable detail. The admission of some articles not very intimately connected with oriental researches, of others of slight interest and importance, and of others again that seemed in a degree subversive of the principles and axioms of that founder; as, for instance, in Mr. Bentley's elaborate efforts, noticed in our review of the sixth volume, to destroy the antiquity of the Surya Siddhanta and other astronomical treatises, on which, investigated doubtless with due attention, Sir W. Jones had formed the basis of very important theories, connected with the sciences and the civil history of Asia *; these circumstances, we say, had a tendency rather to retard our zeal, and have been the regretted

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* See our review of that volume in Brit. Crit. vol. xxv. p. 531.

occasion

occaſion that the contents of the preſent volume, by no means one of minor importance, are ſo late preſented to our readers. Both the 7th and 8th volumes are now lying upon our table, and from the prodigious maſs of matter contained in them, we ſhall now proceed, without further apology, to ſelect what is moſt intereſting and important for their conſideration. To the 7th volume, publiſhed by this learned Society, are prefixed what are termed "DESIDERATA," conſiſting of *queſtions*, to be reſolved by the learned of Europe and Aſia, reſpecting various points connected with Hindu hiſtory, and geography, not yet inveſtigated. The idea originated with the firſt venerated preſident, and this invitation to extended diſcuſſion will doubtleſs ſtimulate both eaſtern and weſtern literati to that exertion of their ſcientific attainments, which will beſt promote the object of the inſtitution.

The firſt article is a diſſertation *On the Courſe of the Ganges through Bengal*, by Major Colebrooke.

Of this celebrated river, and its aſtoniſhing aberrations, an intereſting account was given ſome years ago by Major Rennel; but that account by no means deprives the preſent of its particular intereſt and importance, ſince in the ſmall interval of about forty years, in many places, a new bed for its waters has been excavated; and in particular, we are informed that "the village of Sangarpour, at that time two miles and an half from the neareſt reach of the Ganges, is now cloſe to its bank." P. 16. This can excite little ſurpriſe, when it is conſidered with what violence this mighty river, ſwollen with the melted ſnows that cover the ſummits of the lofty mountains which ſkirt Hindoſtan on the north, at its higheſt elevation, ruſhes impetuouſly to the ocean. That elevation, at 200 miles diſtant from its mouth, is here ſtated at 25 feet, in the perpendicular height of the water above the ſurface of the ſea; and a grander or more terrific ſpectacle cannot be exhibited, than this vaſt expanſe of agitated water (in ſome places three miles broad) bearing down, in its irreſiſtible progreſs, the new-formed iſlands, its own creation, and tearing up trees that for a century had braved the fury of the tropical ſtorm. The labours of the huſbandman, all his animal and vegetable wealth are at once ſwept away, and ſubmerged in the watery abyſs; and the *preſerver Veeſhnu* is in vain ſupplicated by his votary to protect that property, of which ſo large a portion is ever in India allotted to ſupport the ſacerdotal tribe, and cheriſh the fires that glow on its innumerable altars.

This

This wide devaſtation does not indeed occur, except on extraordinary inundations from unuſual rains; but injuries greater or leſs to the inhabitants of its ſhores are the reſult of every annual ſwell of its waters. In conſequence, to be prepared againſt the worſt, the natives, we are told, are accuſtomed to build their huts of ſuch light materials as can with eaſe be carried off on any emergency, and the ſcite of the villages is ſo perpetually changing in its vicinity as to cauſe great perplexity to the geographer; many of thoſe marked in Major Rennel's map having, ſince that map was formed, diſappeared, and many ſtarted up on plains hitherto uninhabited. Of the immenſe quantity of mud and ſand, brought down from upper Hindoſtan by the volume of its waters, iſlands of great magnitude and extent have been formed in various parts of its winding channel; and one, at Colgong in particular, has ariſen with ſuch rapidity, under this writer's own obſervation, as muſt excite aſtoniſhment in the reader. His account of this phenomenon is as follows:

"The alteration of the river at Colgong, may be reckoned among the moſt extraordinary which have ever been obſerved in the Ganges, and of this I can ſpeak with greater confidence, if poſſible, than of thoſe abovementioned, having been an eye-witneſs of the ſtate of the river at this place, at four ſeveral periods, in three of which I obſerved a conſiderable difference, viz. in the dry ſeaſons of 1779, 1788, and 1796-7. I have a drawing of Colgong, taken by myſelf at the former of theſe periods, which repreſents the river to be a broad and open ſtream, and free from ſhallows; at the ſame time, although the three rocks near Colgong do not come into the view, yet I can remember, that they were ſurrounded by dry land, and appeared to be at ſome little diſtance from the ſhore. This is confirmed by the old map, only that the Boglepore Nulla is repreſented as paſſing between the rocks and the town. In January 1788, I found the three rocks completely inſulated, and the current ruſhing between them with great rapidity; the river having undermined and borne away the whole of the ſoil which had for many years adhered to them, and having formed a bed for itſelf, with a conſiderable depth of water, which continued for ſeveral years to be the principal, and indeed the only navigable channel of the river in the dry ſeaſon. Here boats were frequently in imminent danger of ſtriking againſt the rocks, as during the period of the river's encroachment, and particularly in the rains, it was difficult to avoid them, when coming down the ſtream. While the river continued thus to expand itſelf, an iſland was growing up in the middle of its bed, which, when I laſt ſaw it (in January 1797), extended from near Pattergotta, five miles below Colgong,

gong, to a conſiderable diſtance above the latter place, being altogether eight miles in length and two in breadth, and filling nearly the whole ſpace which had been occupied by the principal ſtream in the year 1779. The quantity of ſand and ſoil which the river muſt have depoſited to effect this, will appear prodigious, if it be conſidered, that the depth of water in the navigable part of the Ganges is frequently upwards of 70 feet; and the new iſland had riſen to more than 20 feet above the level of the ſtream. Again, the quantity of earth which it had excavated in forming a new channel for itſelf, will appear no leſs aſtoniſhing; ſome idea of this may, however, be conceived from the ſoundings which I cauſed to be taken near the rocks, which varied from 70 to 90 feet. If we add 24 feet for the height of the ſoil that had formerly adhered to theſe rocks, as indicated by the marks it had left, it will appear that a column of 114 feet of earth had here been removed by the ſtream. The encroachment of the river had, however, been ultimately ſtopped by the reſiſtance it met with from a hard conker bank to the ſouth-eaſtward of theſe rocks, and by the encreaſing growth of the iſland, which had ſtraitened the upper part of the channel, and cauſed it to be choaked with ſand. Accordingly, in January 1797, this channel reſembled more a ſtagnated creek than the branch of a great river, and, notwithſtanding the great depth of water which remained in ſome parts, it was at its upper inlet, unnavigable for the ſmalleſt boats. The main ſtream had been diverted into the oppoſite channel, on the N. W. ſide of the iſland; ſo that boats, on their way up and down the river, did not, at this time, paſs nearer to Colgong than two miles and an half. The whole length of the channel which had been thus rendered in a great meaſure unnavigable, exceeded 10 miles, and I have little doubt but in a few years it will be impaſſable even in the rains." P. 11.

Mr. Colebrooke is or was ſurveyor-general in India, and the accuracy of his obſervations and admeaſurements relative to this important ſubject do credit to his induſtry and abilities.

The ſecond article is *On Singhala, or Ceylone, and the Doctrine of Bhooddha, from the Books of the Singhala.* By Captain Mahony.

The natural and civil hiſtory of Ceylon having been very ably and amply diſcuſſed in the valuable works, firſt of Mr. Knox, and more recently of Mr. Percival and Lord Valentia, Capt. Mahony here unfolds to us, from inconteſtable authority, the grand arcana of the religion of that celebrated iſland. It is that of the Indian BHOOD, ſometimes known by the more ſounding name of SOMMONOCODOM. We ſay the *Indian Bhood*, becauſe there can remain no doubt in the mind of any Indian ſcholar, who reads the account here ſubmitted

to

to him of the Ceyloneſe religion, that the whole of their ſyſtem of ſuperſtition is brahminical, diſguiſed under another name. In ages long rolled away united to the Indian continent, Ceylon ſhared in its ſacred ritual, and retains, though diſguiſed, the features of its fanciful mythology. In fact, the incarnations of Bhood are the incarnations of Veeſhnu; their numbers, as here enumerated, are the ſame; and their names are nearly correſpondent. Add to this, that Ceylon being the ſcene of the exploits of the great hero and god RAMA in the eighth AVATAR, during his wars with the giant RAVAN, may be called the claſſical ground of its ancient hiſtory; and it is an undiſputed fact, that the names of its moſt celebrated rivers, mountains, and head-lands are formed of Sanſcreet radicals. The avatar of Buddha, which is the true appellative, and the name is always thus written by Sir W. Jones, appeared on the earth, according to him, about 1000 years before Chriſt. It expreſsly took place for the purpoſe of putting a ſtop to *bloody ſacrifices of men and beaſts*, with which the brahmin altars were previouſly ſtained. As the Vedas had allowed, and even ordained thoſe ſanguinary expiations, a ſchiſm in conſequence aroſe among the brahmins, and ſome of them even deny on that account the genuineneſs of his avatar. *Rock-altars* were ſacred to him, and he is repreſented in various parts of India and Ceylon by a black coloſſal ſtone *, which led the learned preſident to think that his worſhip had even ſpread to Arabia, where the principal divinity was deſignated under a *cubical black ſtone*. The followers of Buddha are ſaid to be materialiſts, but this is probably a ſtigma caſt on them by the brahmins, ſince Materialiſm could be no part of the doctrine of a being whoſe life, as Buddha's was, was one long ſeries of faſting and prayer in the ſolitudes of the deſert. In fact, the accuſation is refuted by the following ſummary of the religion and worſhip of this great ſect.

"The religion of Bhoodha, as far as I have had any inſight into it, ſeems to be founded in a mild and ſimple morality. Bhoodha has taken for his principles wiſdom, juſtice, and benevolence †; from which principles emanate ten commandments, held by his followers as the true and only rule of their conduct. He places them under three heads, thought, word, and deed ‡;

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* See Mr. Chambers, in Aſiatic Reſearches, Vol. I. p. 145, and Knox's Ceylon *paſſim*.

"† Singaleſe. Booddha, Dermah, Sangeh."

"‡ Singaleſe. Hittenema, Keeyenema, Kerrenema. Palee. Manneſhet, Waak, Kayeh."

and

and it may be ſaid that the ſpirit of them is becoming, and well ſuited to him, whoſe mild nature was firſt ſhocked at the ſacrifice of cattle. Theſe commandments compriſe what is underſtood by the moral law, which has been generally preached by all the Bhoodhas in different countries, but chiefly by the laſt, or Gautemeh Bhoodha, in the empire of Raja Gaha Noowereh. They are contained in a code of laws written in the Palee language, called Dikſangeeyeh.

" The Bhoodhiſts have prayers adapted to circumſtances, which are uſed privately in their houſes, and publicly in preſence of the congregation. They were firſt recorded by the King Watteh Gemmoonoo Abeyenajeh, as regularly handed down from Bhoodha, in whoſe days the art of writing was not known. Bhoodhiſts are obliged to pray three times a day, about five o'clock in the morning, at noon, and towards the fall of night. Their devotions are addreſſed to Bhoodha and his Rahatoons (apoſtles,) with a religious reſpect for his code of laws, and the relics, both of him, and the Rahatoons. The reſpect afforded to the relics, is in memory of the characters to which they belonged, without aſcribing to them any ſupernatural virtue. Four days in the month are dedicated to public worſhip, the four firſt days of the changes of the moon, when thoſe who are able attend at the temples. There are no other public days of feſtival or thankſgiving: all are however at liberty to ſelect ſuch day for themſelves, and this they particularize by acts of devotion, conſiſting in faſting, prayer, and forming reſolutions for their future good conduct; all which devout acts are addreſſed to their Saviour Bhoodha, &c.

" It is cuſtomary for the pious, who attend at the temples more regularly, to make offerings at the altar. Before the hour of eleven A. M. dreſſed victuals may be introduced, but not after that hour; flowers only can then be preſented. The victuals are generally eaten by the prieſts or their attendants, and form a principal part of their reſources." P. 40.

From the above paſſage it is evident, that, whatever may be the degraded principles and practice of ſome followers of this ſect, the true Bhoodiſt is no *materialiſt;* nor, as his worſhip is paid to the deity *through the avatar* who repreſents him, can he be charged with any but the mildeſt ſpecies of idolatry.

A very long article ſucceeds, being *The Narrative of a Route from Chunarghur to Yertnagoodum, in the Ellore Circar,* by Captain J. T. Blunt.

The object of this long and toilſome expedition was " to explore a route through that part of India which lies between Berar, Oriſſa, and the Northern Circars." P. 57. How-

ever important the knowledge of this district may be to the government of India, a minute description of the journey would neither be very edifying, nor entertaining to our readers. We shall, therefore, very much abridge the narration; and give only the striking outlines of it. This wild tract of country seems never before to have been trodden by European feet: it exhibits nature in her most rugged and yet most romantic features. Immense forests extending on every side to the verge of the horizon; deep ravines hollowed out by impetuous torrents during the tropical rains; deserted beds of rivers that have long changed their course; vast sandy plains burnt up by the beams of a vertical sun; inhabitants bordering upon a savage state, and subsisting entirely upon the food of animals killed in the chace, their sole employ! Such were the first scenes and objects encountered by Captain Blunt after he had left the fertile and well-peopled neighbourhood of Bengal. The name of CARWAR distinguishes these savage mountainous tribes, so different in their habits and language from the Hindus as to leave it very doubtful whether they were in reality of that ancient stock. Proceeding further in his dangerous march, sometimes climbing abrupt precipices, and at others slowly advancing through deep and rocky defiles, but always in a southerly direction, he entered the territory of a race still more savage, called the GANDS, and from whom the whole circumjacent region is denominated GANDWANA. This fierce and inhospitable tribe were not only *plunderers*, but *murderers*, of those few unfortunate travellers who entered their country, an instance of which, this writer tells us, had recently happened in respect to some pilgrims, an almost sacred character in India, who were on their way to worship at a temple, erected near the spot where are united the sources of the Narbuddah and Sone rivers. Superadded to these horrors were seen around them the frequent vestiges of wild beasts, who occasionally made irruptions into the villages, and carried off their equally barbarous inhabitants. Mangled carcases of men and bullocks lay scattered on the sides of the road; and so ferocious were the tigers that even sacrifices were made to their gods by the natives, in order to insure their protection from their fury. P. 94.

At length, after a journey of 286 miles, performed in 44 days, Captain Blunt reached RUTTUNPOUR, a place of great antiquity, and the principal fortress in that neighbourhood of the Berar Mahrattas, in safety. Here he staid to refresh himself, and his weary companions, and the exhausted cattle, five days. On recommencing his journey the pro-

spect

ſpect became moſt agreeably altered, for his way now lay through

"A fine champaign, abundantly watered with little rivers, full of villages, and beautifully ornamented with groves and tanks. After the difficulties we had encountered, the change of ſcene was truly gratifying; and the Mahratta government being well eſtabliſhed, and the country highly cultivated, we met with civil treatment and abundance of every ſpecies of grain. Theſe were comforts to which we had been ſo long unaccuſtomed, that the hardſhips we had ſuffered in traverſing the mountains and deſerts were ſoon forgot." P. 107.

The ſoil of this country he deſcribes as a rich black mould, about three feet in depth; the baſis of it to the very ocean is rock, forming an eternal barrier againſt its encroachments. Large quantities of grain are exported hence into the Nizam's dominions, and even into the diſtant Circars: in this trade 100,000 bullocks are annually employed. After a journey of ſeven days through this charming country the difficulties of proceeding recommenced; the precipitous crag was again to be clambered up; and the deep declivity, ſcarcely affording room for the paſſage of more than one man or beaſt at a time, was to be again deſcended. The path through the foreſt became ſtill more gloomy and perplexed; and the ſavage Gand was ever at hand to rob and murder. Patience, prudence, and perſeverance, however, at length conquered every obſtacle, and the party, in four months from the period of their departure from Chunar, arrived at RAJAMUNDRY, in the Company's territories; having performed in that ſpace a journey, taking in all the circuitous windings, exceeding 1100 Britiſh miles. Here every comfort neceſſary in their exhauſted ſituation was amply provided, and the toils which they had endured in ſo perilous an enterpriſe were rewarded by the applauſes of their ſuperiors.

The fifth article, by Henry Colebrooke, Eſq. diſcuſſes the antiquity, and explains the Sanſcreet inſcriptions on a pillar at Delhi, already taken notice of in the firſt volume of Aſiatic Reſearches, but here from nearer inſpection and examination more accurately delineated. The date which is there by miſtake exhibited as the year 123 of the æra of VICRAMADITYA, an æra which commenced about half a century prior to the Chriſtian, is here altered to 1220 of that æra; that date being diſtinctly viſible in the more correct copy of the Sanſcreet now publiſhed. Documents of this authentic kind cannot be too minutely

inveſtigated, nor incidental error, even in the higheſt quarter, too early amended, ſince the inſcribed column and the engraved tablet are to be conſidered as the baſis of all genuine Hindoo hiſtory and chronology.

We paſs over the leſs important ſixth article on the CUCIS, or LUNCTAS, a race of ſavage mountaineers beyond the Ganges, to the elaborate ſeventh article *On the* SANSCRIT *and* PRACRIT *Languages*, by H. T. Colebrooke, Eſq.

Mr. Colebrooke commences his profound inveſtigation into the ſpoken languages of Hindoſtan by a quotation from an ancient Hindu treatiſe on Rhetoric, in which the ſubject is ſuccinctly diſcuſſed, and the ſubſtance of which is as follows. Properly ſpeaking there are only four languages uſed in India, the SANSCRIT, or poliſhed dialect; PRACRIT, or vulgar dialect; APABHRANSA, or jargon; and MISRA, or mixed. The two laſt are more generally known, and may be more conciſely claſſed under the general term MAGHADI; in other words, the vulgar, mixed language uſed in Maghada, the ancient name of the province of Bahar. In the fanciful pages of the poets of Hindoſtan, Sanſcrit is termed the language of the gods; Pracrit, that of the benevolent genii; Maghadi, that of vulgar mortals. On the ſubject of the Indian grammar, with which poets have little concern, we muſt quit the reveries of fancy, and ſhall permit Mr. Colebrooke, a very able judge of that ſubject, to ſpeak his own ſentiments; and firſt of Sanſcrit.

"The languages of India are all comprehended in theſe three claſſes. The firſt contains Sanſcrit, a moſt poliſhed tongue, which was gradually refined, until it became fixed in the claſſic writings of many elegant poets, moſt of whom are ſuppoſed to have flouriſhed in the century preceding the Chriſtian æra. It is cultivated by learned Hindus throughout India, as the language of ſcience and of literature, and as the repoſitory of their law, civil and religious. It evidently draws its origin (and ſome ſteps of its progreſs may even now be traced) from a primeval tongue, which was gradually refined in various climates, and became Sanſcrit in India, Pahlavi in Perſia, and Greek on the ſhores of the Mediterranean. Like other very ancient languages, Sanſcrit abounds in inflections, which are, however, more anomalous in this than in the other languages here alluded to; and which are even more ſo in the obſolete dialect of the Védas, than in the poliſhed ſpeech of the claſſic poets. It has nearly ſhared the fate of all ancient tongues, and is now become almoſt a dead language; but there ſeems no good reaſon for doubting, that it was once univerſally ſpoken in India. Its name, and the reputed difficulty of its grammar, have led many perſons to imagine, that it has been

been refined by the concerted efforts of a few prieſts, who ſet themſelves about inventing a new language; not like all other tongues, by the gradually improved practice of good writers and polite ſpeakers. The exquiſitely refined ſyſtem, by which the grammar of Sanſcrĭt is taught, has been miſtaken for the refinement of the language itſelf. The rules have been ſuppoſed to be anterior to the practice: but this ſuppoſition is gratuitous. In Sanſcrĭt, as in every other known tongue, grammarians have not invented etymology; but have only contrived rules to teach what was already eſtabliſhed by approved practice.

"There is one peculiarity of Sanſcrĭt compoſitions, which may alſo have ſuggeſted the opinion, that it could never be a ſpoken language. I allude to what might be termed the euphonical orthography of Sanſcrĭt. It conſiſts in extending to ſyntax the rules for the permutation of letters in etymology. Similar rules for avoiding incompatible ſounds in compound terms exiſt in all languages: this is ſometimes effected by a deviation from orthography in the pronunciation of words; ſometimes, by altering one or more letters to make the ſpelling correſpond with the pronunciation. Theſe rules have been more profoundly inveſtigated by Hindu grammarians, than by thoſe of any other nation; and they have completed a ſyſtem of orthography, which may be juſtly termed euphonical. They require all compound terms to be reduced to this ſtandard; and Sanſcrĭt authors, it may be obſerved, delight in compounds of inordinate length; the whole ſentence too, or even whole periods, may, at the pleaſure of the author, be combined like the elements of a ſingle word; and good writers generally do ſo. In common ſpeech this could never have been practiſed. None but well-known compounds would be uſed by any ſpeaker, who wiſhed to be underſtood; and each word would be diſtinctly articulated, independently of the terms which precede and follow it. Such indeed is the preſent practice of thoſe, who ſtill ſpeak the Sanſcrĭt language; and they deliver themſelves with ſuch fluency, as is ſufficient to prove, that Sanſcrĭt may have been ſpoken in former times, with as much facility as the contemporary dialects of the Greek language, or the more modern dialects of the Arabic tongue." P. 200.

Mr. C. now enters on a regular hiſtory of the formation, progreſſive advance, and completion of the Sanſcrit Grammar, the work of ages, from the great PANINI, the father of it, down to the grammarians of modern days. Into this comprehenſive detail we cannot enter, but muſt refer the ſtudious in this line of literature to the volume itſelf, in which the moſt extenſive knowledge of this intricate ſubject is diſplayed, drawn from all the various ſources of Hindu information, written and oral, that could be obtained. He then proceeds in the ſame manner to diſcuſs the hiſtory of

the Prácrit language, the language of civilized and ſocial life, as the other was the repoſitory of the ancient ſacred hiſtory and ſciences of the Hindus. Many dramatic and other literary productions, not of a ſacred caſt, are written in this language; and it ſeems, he ſays, to have branched out into ten different dialects, which formerly prevailed in as many civilized nations. Theſe he enumerates in ſucceſſive order: the *Saraſwata*, a nation which occupied the banks of the ſacred river of that name; *Canyacubia*, a nation whoſe metropolis was the great city of *Canouge* on the Ganges; the *Gaura*, of whom Gaur, or Lucknowti, was the capital; *Maithala*, the inhabitants of Tirhut; *Utcala*, or *Oriſſa; Dravira*, in the Indian peninſula; the *Mahratta; Canarah*, or the *Carnatic;* that of *Tellingana;* and that of *Guzzurat*. P. 229. After this enumeration, with appropriate remarks upon each dialect, too long for inſertion here, Mr. C. adds:

"Brief and imperfect as is this account of the Prácrits of India, I muſt be ſtill more conciſe in ſpeaking of the languages denominated Mágad'hi and Apabhraṁſa in the paſſages quoted at the beginning of this eſſay. Under theſe names are comprehended all thoſe dialects, which, together with the Prácrits above noticed, are generally known by the common appellation of Bháthá or ſpeech. This term, as employed by all philologiſts, from Páṇini down to the preſent profeſſors of grammar, does indeed ſignify the popular dialect of Sanſcrít in contradiſtinction to the obſolete dialect of the Veda: but in common acceptation, Bhákâ (for ſo the word is pronounced on the banks of the Ganges) denotes any of the modern vernacular dialects of India; eſpecially ſuch as are corrupted from the Sanſcrít. Theſe are very numerous. After excluding mountaineers, who are probably aborigines of India, and whoſe languages have certainly no affinity with Sanſcrít, there yet remain, in the mountains and iſlands contiguous to India, many tribes that ſeem to be degenerate Hindus. They have certainly retained ſome traces of the language and writing, which their anceſtors had been taught to employ.

"Without paſſing the limits of Hinduſtán, it would be eaſy to collect a copious liſt of different dialects, in the various provinces, which are inhabited by the ten principal Hindu nations. The extenſive region, which is nearly defined by the banks of the Saraſwatí and Gangá on the north, and which is ſtrictly limited by the ſhores of the eaſtern and weſtern ſeas towards the ſouth, contains 57 provinces according to ſome liſts, and 84 according to others. Each of theſe provinces has its peculiar dialect, which appears, however, in moſt inſtances to be a variety only of ſome one among the ten principal idioms. Thus Hinduſtánì, which ſeems to be the lineal deſcendant of the Cányacubja, compriſes numerous

numerous dialects, from the Orduzebán or language of the royal camp and court, to the barbarous jargon, which reciprocal miſtakes have introduced among European gentlemen and their native ſervants. The ſame tongue, under its more appropriate denomination of Hindí, comprehends many dialects ſtrictly local and provincial. They differ in the proportion of Arabic, Perſian, and Sanſcrít, either pure or ſlightly corrupted, which they contain: and ſome ſhades of difference may be alſo found in the pronunciation, and even in the baſis of each dialect." P. 229.

It is extremely gratifying, amidſt ſome deviations, to ſee the precepts and the example of the celebrated founder of this Society, the greateſt linguiſt of his day, ſo cloſely purſued as they are in the diſcuſſions connected with this diſſertation. The ſubject is, indeed, ſufficiently dry and diſguſting; but barren as the ground is, *it muſt be trod*, and the zeal and intrepidity with which Mr. C. has explored the thorny path deſerve the warmeſt thanks of all thoſe intereſted in the literature and ſciences of Aſia. There are two other ingenious eſſays of this gentleman in the preſent volume, on the intereſting ſubject of the *Religious Ceremonies of the Hindus*, which can by no means be paſſed ſlightly over, but, with ſome others of importance, ſhall be conſidered in our enſuing number.

(To be concluded in our next.)

ART. V. *Univerſal Biography: containing a copious Account, critical and hiſtorical, of the Life and Character, Labors and Actions, of eminent Perſons, in all Ages and Countries, Conditions and Profeſſions; arranged in alphabetical Order. By J. Lempriere, D.D.* 4to. about 1120 pp. 3l. 3s. Cadell and Davies. 1808.
An Abridgment of the ſame. 8vo. 12s. 1808.

AS we have long wiſhed to ſee a compendium of Univerſal Biography upon this plan, we were pleaſed to find it undertaken by Dr. Lempriere, whoſe Claſſical Dictionary afforded a ſufficient pledge of his fitneſs for the taſk. Nor have we been diſappointed, after ſuch an examination of this bulky quarto as our time would permit. It is the largeſt collection of biographical notices perhaps in any language, and drawn up not only upon a judicious plan, but upon thoſe principles which we could wiſh to recommend. Dr.

Lempriere too, with ſome exceptions, to which we ſhall advert, has formed his ſcale with juſt proportions, and has in general aſſigned the *memorabilia* of each perſon's character with proper diſcrimination and taſte. We cannot, perhaps, enable our readers to judge of the work more fairly than by ſelecting, as ſpecimens, a few of the lives of perſons whoſe characters are of recent date, and preſumed to be well known, though variouſly appreciated by men of all parties.

"BRYANT, *Jacob*, an eminent Engliſh ſcholar, educated at Eton, and King's college, Cambridge, where he became M. A. 1744. He was early diſtinguiſhed as a poliſhed claſſical ſcholar, and publiſhed obſervations and enquiries relating to various parts of ancient hiſtory, 8vo. 1767, and a new ſyſtem or analyſis of mythology, wherein an attempt is made to diveſt tradition of fable, and to reduce truth to its original purity, three vols. 4to.—a work of great merit. He wrote beſides valuable and ingenious diſſertations on Balaam, Samſon, Jonah,—obſervations on diſputed paſſages in Joſephus, Juſtin Martyr, &c.—a treatiſe on the authenticity of the holy ſcriptures,—pamphlets * on the Rowleyian controverſy, and againſt Prieſtley on neceſſity,—obſervations on the plagues of Egypt,—diſſertation on the war of Troy, a work of ſingular character, which, with all the weapons of claſſical knowledge and deep and profound erudition, endeavours to deſtroy our reſpect for the authenticity of the Iliad, and to repreſent Homer not as the bard of Grecian and Trojan heroes, but as the builder of a well wrought fiction. Mr. Bryant was tutor to the ſons of the late duke of Marlborough, and in conſequence of the influence of his patron he obtained a lucrative appointment in the ordnance office. He was thus enabled to ſpend the reſt of life in the enjoyment of learned eaſe, and in his favourite retirement in Berkſhire near Windſor. This venerable ſcholar died in 1804, aged 89, in conſequence of a mortification in his leg, occaſioned by his ſtriking it violently againſt a chair whilſt attempting to reach a book from a ſhelf."

"JONES, *ſir William*, a learned judge, was born in London, 1748. The early loſs of his father was ſupplied by the attentive care of his mother, a woman of high character for ſenſibility and underſtanding, and he was placed at Harrow ſchool, where he acquired ſuch perfect knowledge of claſſical learning, that Dr. Sumner, the maſter, declared that he knew Greek better than himſelf. He entered at Univerſity college, Oxford, in 1764, and devoted himſelf laboriouſly to the ſtudy of the oriental languages. He became at the age of 19, tutor to lord Althorpe, and though he paid due attention to his pupil, he yet found time to

* Not ſo; but a large Volume in 8vo. *Rev.*

read

read the beſt part of the Old Teſtament in the original, while reſident at Wimbledon. He viſited the continent in 1769, with his pupil, and in 1770 entered at the Temple to ſtudy the law. Deſervedly diſtinguiſhed as an able ſcholar, he now proved to the world, how uſefully he had devoted himſelf to literature, and he publiſhed in 1774, his Commentaries on Aſiatic Poetry, dedicated to the Univerſity of Oxford. His tranſlation of Iſæus, with learned notes, appeared in 1779, and the next year he felt for the ſafety of the empire, and in conſequence of the London riots, publiſhed an inquiry into the legal mode of ſuppreſſing riots. In 1793 * his legal knowledge, and his acquaintance with the literature of the Eaſt, recommended him to the miniſtry, as a fit perſon to preſide in the ſupreme court of Calcutta, and on that occaſion he received the honour of knighthood, and ſoon after married Anna Maria Shipley, the biſhop of St. Aſaph's daughter. He left England in April 1793, and on his arrival in India, he was enabled to eſtabliſh an Aſiatic ſociety, for the purpoſe of illuſtrating the hiſtory, learning, and antiquities of the Eaſt. To the memoirs of this learned body, the formation of which his active mind had planned in his voyage from Europe, he made moſt valuable contributions. When diſengaged from the occupations of his judicial office, he unbent all the powers of his comprehenſive mind to the literature of the Eaſt, and he acquired ſuch an acquaintance with the Sanſcrit language, and the code of the Bramins, that he was courted and admired by the moſt learned and intelligent of the native Indians. To enlarge our knowledge of Aſiatic hiſtory, and Eaſtern literature, was not however the ſole object of his active mind; he was a pious and a ſincere chriſtian, and his reſearches were equally directed to inveſtigate and to prove from oriental books, and from the various traditions of the heathen natives, the great hiſtorical facts, and important details contained in the holy ſcriptures. In one of his diſcourſes to the Aſiatic ſociety, he has evinced his attachment to the religion of his country, and his belief in her ſacred tenets, by ſupporting the validity of the Moſaic hiſtory of the creation, in a manner more ſatisfactory and more convincing than any other writer. This great and good man, from whom ſo much was expected ſtill, in the paths of oriental ſcience and literature, who deſerved ſo well of his country, and of her Aſiatic colonies, by his firmneſs, his legal knowledge, and his unſhaken integrity, was ſnatched away after a ſhort illneſs at Calcutta, 27th April, 1794, aged 48. His remains were interred in the burial ground at Calcutta, where an Engliſh inſcription by himſelf, and a Latin one by his brother judge, ſir William Dunkin, mark the ſpot. An elegant monument has lately been erected in St. Paul's cathedral, which does no leſs honour to his merits than to the munificence

* An error; read 1783, as alſo five lines lower. *Rev.*

and

and liberal ſentiments of the Eaſt India directors, by whom it was raiſed. The works of ſir William have been publiſhed in 6 vols. 4to. 1799, and prove him not only an elegant ſcholar, but a good poet, an able critic, and an indefatigable hiſtorian, whoſe name muſt be revered wherever virtue and literature are cultivated. His life has been written by his friend lord Teignmouth, 4to. 1804."

"PRICE, *Richard*, an eminent diſſenting miniſter and able political writer, born about 1723, in Glamorganſhire. He was educated for the miniſtry among the diſſenters, and began early to preach at Newington, Middleſex, and afterwards removed to Hackney. In 1764 he was elected fellow of the royal ſociety, and ſome years after obtained the degree of D. D. from a Scotch Univerſity. In 1772, he commenced author by his appeal to the public on the national debt, and in 1776, during the party diſputes which attended the beginning of the American war, he publiſhed his famous obſervations on the nature of civil government. This work, which did not paſs without cenſure from various writers, acquired great popularity, and procured for its author the thanks of the common council of London that year. As preacher at the meeting houſe in the Old Jewry, he delivered a diſcourſe in 1789, which was afterwards made public. In this ſermon "on the love of our country," he enlarged on the French revolution with party prejudices, and with democratic zeal, and aſſerted the right of the people to caſhier their governors for miſconduct; but whatever may be the opinions of politicians on popular ſubjects, it muſt reflect diſgrace on the man who, aſſuming the character of chriſtian miniſter, rejoices at the miſfortunes of fallen greatneſs, and triumphs on the ruins of a throne. Theſe alluſions to the fate of the French monarch were read and commented upon by Mr. Burke with the noble indignation of offended virtue; but the pamphlets which have appeared in conſequence of this controverſy, though numerous, deſerve now little the notice of the world, only ſo far as they recommend the cultivation of benevolence and charity among men, and loyal attachment to that government which protects equally the perſon and the property of all its ſubjects. Dr. Price died 19th March, 1791. As a political writer, he carried his ideas of equality and liberty much farther than the vices and paſſions of men will with ſafety allow. As a calculator on political queſtions he was eminently diſtinguiſhed. His works are four diſſertations on providence and prayer, on the evidences of a future ſtate, on the importance of chriſtianity—a review of the principal queſtions and difficulties in morals, 8vo.—obſervations on reverſional payments, annuities, &c. 2 vols. 8vo.—diſcuſſion of the doctrines of materialiſm and neceſſity, in a correſpondence with Dr. Prieſtley, 8vo.—eſſay on the population of England and Wales, 8vo.—a volume of ſermons on various occaſional ſubjects.

subjects. Mrs. Chapone has described him in her miscellanies, as a very amiable man in private life."

"PRIESTLEY, *Joseph*, an English philosopher and dissenting divine, born at Fieldhead, Yorkshire, 1733. He was educated at Daventry under Dr. Ashworth, for the ministry among the dissenters, and at the proper age he took care of a congregation at Needham market, Suffolk, and afterwards at Nantwich, Cheshire. He became in 1761, professor of belles lettres in the Warrington academy, and after seven year's residence there he removed to Leeds, and two years after accepted the office of librarian and philosophical companion to the earl of Shelburne. In this retreat the philosopher devoted himself laboriously to metaphysical and theological studies, and published various works, and when at last he separated from his noble patron he retired with an annual pension of 150*l.* to settle at Birmingham as pastor to an unitarian congregation in 1780. While here usefully employed in advancing the cause of philosophy, and too often engaged in theological disputes, he became the victim of popular fury; and the conduct of some of his neighbours in celebrating the anniversary of the French revolution in 1791, with more intemperance than became Englishmen and loyal subjects, excited a dreadful riot. Not only the meeting houses were destroyed on this melancholy occasion; but among others, Dr. Priestley's house, library, manuscripts, and philosophical apparatus were totally consumed, and though he recovered a compensation by suing the county, he quitted this scene of prejudice and unpopularity. After residing some time at London and Hackney, where he preached to the congregation over which his friend Price once presided, he determined to quit his native country, and seek a more peaceful retreat in America, where some of his family were already settled. He left England in 1794, and fixed his residence at Northumberland in Pennsylvania, where he died in 1804. His writings were very numerous, and he long attracted the public notice, not only by discoveries in philosophy, but by the boldness of his theological opinions. Had he confined his studies merely to philosophical pursuits, his name would have descended to posterity with greater lustre; but he who attempts innovations in government and religion, for singularity, and to excite popular prejudices, must be little entitled to the applauses of the world. His chief publications are, an examination of Dr. Reid's work on the human mind, Dr. Beattie's on truth, and Dr. Osborne's on common sense, 1775—disquisition on matter and spirit, in which he denied the soul's immateriality, 1777—experiments and observations on various kinds of air, 2 vols. 8vo. and other learned and valuable communications to the philosophical transactions—letters to bishop Newcome on the duration of Christ's ministry—history of the corruptions of christianity, 2 vols. 8vo. a work of singular character, which brought on a controversy with Dr. Horsley, and also excited the animadversion of the monthly

monthly reviewers and other writers—hiſtory of early opinions concerning the perſon of Chriſt, &c. He alſo publiſhed charts of hiſtory and biography—hiſtory of electricity—hiſtory and preſent ſtate of diſcoveries relating to viſion, light, and colours—lectures on the theory and hiſtory of language, and on the principles of oratory and criticiſm, &c. He at one time adopted the doctrine of philoſophical neceſſity, in which Dr. Price ably oppoſed him; and in America he defended his Socinian principles with great warmth in a controverſy with Dr. Linn of Philadelphia. His diſcoveries and improvements in the knowledge of chemiſtry were very great and important; but he lived to ſee the general exploſion of the doctrine of phlogiſton, which he had ſo zealouſly eſtabliſhed and ſo pertinaciouſly defended. From his extenſive information as a philoſopher, he had correſpondents in every part of the world, and was member not only of the London ſociety, but of other learned bodies in the two continents."

In every work of this deſcription, accuracy muſt be the firſt object of the purchaſer, and of the critic, and as the preſent volume will probably become a favourite with the public, from its general utility, the author will doubtleſs excuſe our pointing out ſome errors, as well as ſuggeſting ſome improvements, by an attention to which he may render his future editions more worthy of public patronage.

Badcock is ſaid to have quitted the diſſenters in 1786, and entered the church, but how is this conſiſtent with his preaching before the judges at Exeter in 1783?

Bayly, Nathan, lexicographer, has neither date nor time.

Beattie, Dr. the dates here are all wrong.

Brown, James, author of the Characteriſtics, ſhould be *John*.

Byfield, Nicholas, "died in 1662," for 1622.

Drayton's works were publiſhed in four volumes, not in *ten*.

Dr. Dodd has more than a column, and *Dr. Doddridge* not half a column.

Eon, Madame d', "died in 1790." She was alive ſome years after this. The author was probably miſled by the laſt edition of the Dictionnaire Hiſtorique, a very incorrect book.

Fabroni's Lives extend to 21 volumes.

Ferguſon, Robert. "His poems have been edited in Anderſon's collection." We have looked in vain for them.

Geddes, Dr. No chriſtian *name*, which is ſomewhat unreaſonable, as the Dr. was not ambitious of much more than the name.

Gentleman,

Gentleman, Francis: a very defective article.

Glaſs, John, "educated at New College, Aberdeen." There is no ſuch place.

Hardwicke, Lord, is ſaid to have been born in 1690, and died 1790, aged 70!

Helſham, Richard, neither birth nor death.

Henry, David, was a proprietor, but we believe never a *conductor* of the Gentleman's Magazine, and certainly not for 50 years.

Hooke, Robert, born 1735: ſhould be 1635.

Howard, Earl of Surrey, never was at Flodden Field.

Dr. Hudſon, the critic's chriſtian name was *John,* not *Johnſon.*

James, Dr. his powders "procured to his family an inexhauſtible ſource of opulence." The profits of this medicine went into another family.

"*Jones, Sir William,* a judge of the King's Bench, in the reigns of James I. and Charles I. was author of Reports in his court, and in that of common pleas." But why no more? Wood has a good account of him. We may aſk the ſame reſpecting Sir Thomas Jones, who follows, and of whom we have a *bon mot* inſtead of a life.

Law, Rev. Wm. took his degrees at Oxford. This is doubtful. He does not occur among the graduates.

Sir William Trumbull, here called *Dr.* Trumbull. "The time of his death is not fully aſcertained." We know no date better aſcertained, if any one will take the trouble to conſult Pope's Epitaph on him.

Some of theſe *errata* are probably typographical, but others evidently proceed from copying preceding works of this kind without ſufficient attention. Mere copying will never produce a correct work, for our biographical collections are in general extremely faulty in dates, as well as in leading circumſtances.

We have not diſcovered any important omiſſions in this volume, but as the author's materials will inſenſibly accumulate, room might be made for future additions, by the omiſſion of ſome articles which ſeem to belong to chronology rather than biography; and ſurely ſuch names as Barebones, Braſs Croſby, Col. Deſpard, &c. might be reſerved for ſome inferior and leſs honourable collection. We are inclined, although upon very different grounds, to object to the admiſſion of the perſonages recorded in the Bible. They cannot be the ſubjects of perſonal hiſtory, nor of literary criticiſm, and when we ſee, as in this work, the character and hiſtory of Jeſus Chriſt diſmiſſed in ſix lines, we are

convinced that such articles will not be consulted from curiosity, and cannot be read with advantage.

The Abridgment of this work, in octavo, appears to be executed with judgment, and must prove a very useful companion to students. The articles are but little shortened in material points, and by printing on a small but legible type, are made to contain a prodigious quantity of interesting matter, to excite the curiosity of the young, and refresh the memories of the old. When, indeed, we consider the copious nature and variety of the larger volume, we cannot but look on the few errors we have taken the liberty to point out, as perhaps inseparable from a first edition, and by no means derogatory to the industry and talents of the author.

ART. VI. *An Account of the Life and Writings of David Hume, Esq. By Thomas Edward Ritchie.* 8vo. 520 pp. Price 10s. 6d. Cadell and Davies. 1807.

CIRCUMSTANCES, of which the detail would be in no ways interesting to the reader, have prevented us from noticing this work within the accustomed period after publication; and we might perhaps be acquitted of any material omission of duty, were we now to pass it by altogether, since it can boast of bringing forward but little new information concerning the subject of which it treats. It is, however, the only work of length which has yet been offered to the public as a biography of David Hume; and that personage occupied too conspicuous a station in the republic of letters during the period in which he flourished, and exercised his talents with success in too many of the departments of literature and philosophy, not to afford a promising and interesting subject for a critical survey of his life and writings. To appreciate with accuracy his merits and defects as an historian, metaphysician, and moralist, and fairly to estimate his character as a man, would indeed far exceed the limits to which this article is necessarily circumscribed; nor is such a task very necessary in an age when his admirers and opponents have nearly exhausted every epithet of panegyric or reprehension, which the warmth of admiration or zeal of resentment could suggest. It will not, however, be useless to endeavour to hold the scales of justice between these probably over-vehement adversaries, and shortly to point out

some

ſome of the dangerous fallacies of this inſinuating ſceptic, without ſeeking to deny him thoſe merits to which, both as a writer and as a man, he ſeems to have a fair and equitable claim.

Mr. Ritchie, if he cannot demand the praiſe of much originality of reſearch, or profundity of criticiſm, in the volume now before us, has at leaſt the merit of moderation in reſpect to the ſize of his work. According to the allowance which bookſellers ſeem diſpoſed to make to the natural expanſiveneſs of their authors in the preſent age, we ſhould have thought a couple of quartos a moderate tax upon our purſes for the life of ſo eminent a perſonage as Hume; and if we rightly recollect this was exactly the extent to which, Mr. Godwin informs us, he was aſſured by his bookſeller the public might be expected to go, when he ſet upon writing his life of Geoffrey Chaucer. We therefore think it a piece of very commendable modeſty in Mr. Ritchie, to have uſhered his work into the world in the ſhape of an unaſſuming octavo. This author alſo deſerves praiſe for candidly avowing, that he poſſeſſed no new or peculiar channels of information concerning the ſubject of his biographical eſſay: no unpubliſhed letters, unexplored manuſcripts, or memorandums, or traditionary records, which had eſcaped the induſtry of former collectors. He applied indeed for information to the ſurviving relatives of Mr. Hume, when he intimated to them his intention of publiſhing a life of that celebrated writer; but, as he informs us in a note at p. 4, received a promiſe of aſſiſtance, only on condition that his account ſhould be favourable to the memory of his hero. That he was right in rejecting a proffer of ſervice, fettered with ſuch an obligation, we are by no means diſpoſed to queſtion; though we cannot help queſtioning the propriety of his aſſigning himſelf ſuch a taſk, without this or ſome ſimilar aid; and do not at all coincide with him in opinion, that the information which he could have procured from ſuch a quarter was likely to be of little importance. The note we have alluded to is as follows:—

"In the hope of being enabled to fill up any chaſm in this narrative, I applied to a near relation of Mr. Hume, and was told, that if the work was to advance his fame, and a copy of the manuſcript furniſhed to the family, the information wanted would, perhaps, be ſupplied. With ſuch conditions I refuſed compliance, chuſing rather to remain ſatisfied with the little I had otherwiſe obtained, than to fetter my ſentiments, and ſubject myſelf to ſo laborious a taſk, in return for what was probably of little importance." P. 4.

David

David Hume was the ſon of a country gentleman, of ſmall property, in the county of Berwick, and was born the 26th of April, 1711, old ſtyle. His father was a deſcendant of the family of the Earl of Hume, or Home; and his mother, whoſe name was Falconer, was deſcended from that of Lord Halkerton, which title came by ſucceſſion to her brother. This double alliance with nobility was, we are aſſured by his biographer, a ſource of great ſelf-complacency to Hume during the whole of his life; a poſition which we are readily inclined to believe, as we cannot help conſidering vanity or ſelf-ſufficiency as a very predominant ingredient in the mind of this extraordinary man, although it was carefully veiled under much aſſumed meekneſs and gentleneſs of deportment.

Hume, inheriting a very limited patrimony, was, on the death of his father, exhorted by his friends to betake himſelf to ſome active profeſſion; but he himſelf aſſures us, in his "Own Life," that he found an "unſurmountable averſion to every thing but the purſuits of philoſophy and general learning." It was, it ſeems, in the republic of letters that he ſought to render himſelf conſpicuous, and to gratify his predominant ſelf-love; and as fame and notoriety were to him more captivating objects than mere utility, we need not be greatly ſurpriſed, that at the outſet of his literary career, he choſe to diſtinguiſh himſelf by propagating a ſet of doctrines of the moſt extravagant and dangerous tendency. He was not, we are willing to believe, a deliberately wicked or malevolent man; but his love of human kind ſeems to have gone no further than to induce him to cultivate the good-will and kindneſs of the circle of his friends and acquaintances; and was by no means powerful enough to prevent him from attacking, in his writings, every obligation of morality, and every ſanction of religion, by which the bonds of ſociety are moſt effectually held together.

Having reluctantly, and with no ſucceſs, attempted firſt the ſtudy of the law, and next the labours of the compting-houſe, Hume, in 1734, retired to France to proſecute his ſtudies without interruption; and here, he ſays, he laid that plan of life which he afterwards ſteadily and ſucceſsfully purſued. "I reſolved," ſays he, in his *Own Life*, "to make a very rigid frugality ſupply my deficiency of fortune, to maintain unimpaired my independency, and to regard every object as contemptible, except the improvement of my talents in literature."

During his retreat in France, he buſied himſelf in preparing for the preſs his "Treatiſe of Human Nature," a work which,

which, he says, he had meditated even while at the University; a circumstance which proves the cold-heartedness and presuming self-sufficiency of this extraordinary character in a very striking manner. For a youth, in the full tide of blood and generous sympathy, to meditate the diffusion of a system of *universal scepticism*, in which it is endeavoured to prove not only that all the speculations of the philosopher or the divine, but every virtuous feeling of the heart, every endearing tie by which man is bound to man, are no better than ridiculous prejudices and empty dreams, appears to us the most singular deviation from the natural and laudable propensities of a mind, unhackneyed in the ways of the world, that has yet occurred in the anomalous history of man. The scepticism and irreligion of Voltaire, Diderot, and Rousseau, "grew with their years, and strengthened with their strength," but Hume started as if from the nursery into a perfect and full grown infidel; and at the age when passion and affection wholly, or in a great measure, engross the minds of others, busied himself entirely in devising intricate sophisms and obscure quibbles, to prove abstractly that man is the basest and most contemptible of beings.

The two first volumes of the Treatise of Human Nature were published in London in the year 1738, and, according to the avowal of the author himself, never was any literary attempt more unfortunate. "It fell," he says, "*dead born* from the press, without reaching such distinction as even to excite a murmur among the zealots." He adds, however, "that being naturally of a cheerful and sanguine temper, he soon recovered the blow;" by which he would have us to understand, that his literary disappointments had very little effect upon the equanimity of his temper. But this is not at all consistent with what he afterwards acknowledges he felt, on the bad reception of the first volume of his history; which, he says, so greatly discouraged him, that "had not the war been at that time breaking out between France and England, I had certainly retired to some provincial town of the former kingdom, *have changed my name, and never more returned to my native country.*"—(Own Life.) It is likewise flatly contradicted by a commentary on this very passage of Hume's own Life, which appeared in the London Review for 1777, then edited by Dr. Kenrick; which asserts, that Hume's disappointment at the public reception of his Treatise of Human Nature had a very violent effect on his passions, at least in one particular instance. It did not, it seems, fall so dead-born from the press as not to be severely

handled by ſome of the reviewers of thoſe times, in a publication entitled, *The Works of the Learned*; a circumſtance which ſo highly provoked the young philoſopher, "that he flew in a violent rage to demand ſatisfaction of Jacob Robinſon, the publiſher; whom he kept, during the paroxyſm of his anger, at his ſword's point, trembling leſt a period ſhould be put to the life of a ſober critic by a raving philoſopher." (London Review, vol. 5. p. 200.)

After the publication of his firſt work, Hume retired to his brother's paternal ſeat, and again employed himſelf in preparing for the preſs; in which he laboured with ſo great aſſiduity, as to uſher into the world, in the year 1742, his two volumes of "Eſſays Moral and Philoſophical." This work was printed at Edinburgh, and was rather favourably received by the public. Soon after this Hume began his career of public life, being invited by Lieutenant-General St. Clair to act in the capacity of his private ſecretary, in ſeveral public miſſions in which that gentleman was employed. In 1747 he accompanied the General in his military embaſſy to the courts of Vienna and Turin, on which occaſion he informs us, that he "wore the uniform of an officer, and was introduced at theſe courts as aide-de-camp to the General." Impreſſed with the notion that the want of ſucceſs of his Treatiſe of Human Nature, aroſe from the manner rather than the matter of the work, he employed the leiſure which his public life afforded, in new caſting the firſt part of that performance; and tranſmitted his manuſcript from Turin to London, where it was printed under the new title of "an Enquiry concerning Human Underſtanding;" but with nearly as little ſucceſs as before. He afterwards new modelled, in a ſimilar manner, the reſt of his Treatiſe, which was thus converted into a ſet of detached, and, as the author expected, popular eſſays; now commonly publiſhed along with the other eſſays of Hume, which comprehend a great variety of ſubjects. It is to this improved edition of his philoſophical doctrines, that Hume wiſhed to limit the attention of his readers; and he complains, in a prefixed advertiſement, that many of his opponents had choſen to direct their attacks, not againſt this, but the firſt publication. On the juſtice of this complaint, Mr. Ritchie makes ſome ſenſible remarks in page 9.

Having fixed his reſidence in Edinburgh, on his return to his native country, Hume was, in the year 1752, appointed librarian to the faculty of Advocates, an office from which, if he derived little emolument, he gained at leaſt the command of a large library; and it was now that he ſet about compoſing

compoſing his Hiſtory of England, the bad reception of which, at its outſet, we have already had occaſion to notice. He was, he ſays, aſſailed by one cry of reproach, diſapprobation, and even deteſtation; Engliſh, Scotch, and Iriſh, Whig and Tory, Churchman and Sectary, Free-thinker and Religioniſt, Patriot and Courtier, united in their rage againſt the man, "who had preſumed to ſhed ſo generous a tear for the fate of Charles I. and the Earl of Strafford." "And what," adds he, "was ſtill more mortifying, after the firſt ebullitions of their fury were over, the book ſeemed to ſink into oblivion." He reſolved, however, to perſevere, as he could not execute his ſcheme of emigrating to France, and as his ſubſequent volume was conſiderably advanced.

At this period of his life, Hume ſeems to have devoted himſelf uninterruptedly to literary purſuits; and his avowed predilection for this object was facilitated not only by his official employment, but by his enjoying the ſociety of ſome of thoſe eminent literary characters, whoſe works have ſince done ſo much honour to their country; for at this time he lived in habits of intimacy with Robertſon, Adam Smith, Home (Lord Kames) Blair, and many other literati of leſſer note. Several literary ſocieties were formed by this phalanx of eminent men, ſome of a ſerious and ſome of a convivial caſt, of which Mr. Ritchie has preſented his readers with a minute, but not very luminous account, and of theſe Hume was of courſe a member. The firſt of theſe, in the order of time, was the *Rankenian Club*, inſtituted in 1717, which, in the days of Hume, had given place to a ſimilar inſtitution, known by the dignified appellation of the *Poker Club*; and from which, we are given to underſtand, has lineally deſcended the preſent Royal Society of Edinburgh. That this learned Corporation is not altogether diſhonoured by its anceſtry, appears from a circumſtance of ſome ſingularity recorded in the preſent volume, namely, That when Biſhop Berkeley publiſhed his Theory of the Nonentity of Matter, the Rankenian Club entered with ardour into the controverſy; and not content with canvaſſing the Berkeleian tenets in the meetings of the ſociety, actually engaged in an epiſtolary correſpondence on the ſubject with their learned author. The worthy prelate, with much politeneſs and candour, regularly tranſmitted his anſwers to the objections advanced by the club, and endeavoured to refute or evade the inconſiſtent or irrational conſequences reſulting from his doctrines. In the courſe of this friendly diſcuſſion, he formed ſo favourable an idea of the acuteneſs and learning of his opponents, that in the end he offered to ſeveral of them profeſſorſhips in his pro-

jected college in the Bermuda islands; a proposal, however, which they did not think it prudent to accept.

Another literary institution, of a more serious cast, or at least of a more serious title than the Poker Club, to which Hume also belonged, was the *Select Society*, of which the origin has been ascribed to Allan Ramsay, the painter, and son of the poet of the same name. In 1759 this society reckoned one hundred and thirty members, and included all the distinguished literati of Edinburgh, and its neighbourhood, with an appropriate complement of nobility and gentry, most of whom gave a punctual attendance, though a few only took a share in the debates. "David Hume and Adam Smith," says Mr. Ritchie, "very prudently never opened their lips." A very extraordinary project occupied the attention of this society in 1761; no less Herculean an undertaking than the annihilation of the Scottish provincial dialect, and the substitution of pure English in its stead; to which, it seems, they were prompted by the accidental arrival of Sheridan in Edinburgh, in the capacity of an itinerant lecturer on elocution. A subscription was set on foot with a view to accomplish this great national object, and rules and regulations were drawn up by the Select Society, for the purpose of giving it effectual operation, which were published for the benefit of all concerned, and may be seen here, at p. 97.

A list of great and learned names was subjoined, as ordinary and extraordinary directors, for accomplishing the downfall of the vernacular language of Scotland. But after putting this mighty mountain in labour, the result of the whole was an intimation in the newspapers, some weeks afterwards, that the managers had engaged Mr. Leigh, a person well qualified to teach the pronunciation of the English tongue with propriety and grace, who would attend upon gentlemen at fixed prices; and here the matter ended!!

Hume being now turned of fifty, thought, as he informs us, of passing the rest of his life in philosophical ease, when he received an unexpected invitation from the Earl of Hertford, to enter again on the busy scene of public life. After some hesitation, either real or affected, he agreed to accompany that nobleman in the capacity of private secretary, on an embassy to Paris, with the prospect of being officially appointed to the secretaryship, which afterwards actually took place. He acknowledges that he had every reason, both of pleasure and interest, to think himself happy in his connections with this noble patron, as well as afterwards with his brother, General Conway. In Paris, where his peculiar philosophical opinions were then all the mode, he met with

the moſt flattering and unbounded attentions. He was panegyrized by the literati, courted by the ladies, and complimented by grandees, and even princes of the blood. "Do you aſk me," ſays he, in a letter written at this time to Dr. Robertſon, "about my courſe of life? I can only ſay, that I eat nothing but ambroſia, drink nothing but nectar, breathe nothing but incenſe, and tread on nothing but flowers. Every man I meet, and ſtill more every lady, would think they were wanting in the moſt indiſpenſable duty, if they did not make a long and elaborate harangue in my praiſe." "It is probable," adds he, in the ſame letter, "that this place will be long my home. I feel little inclination to the factious barbarians of London, and have ever deſired to remain in the place where I am planted. I cannot forbear obſerving, on what a different footing learning and the learned are here, from what they are among the factious barbarians abovementioned."

In this reſolution, however, of paſſing the remainder of his days among the refined and philoſophical inhabitants of Paris, Hume did not perſevere; but when his official engagements were over, returned to Edinburgh, after an abſence of about ſix years. He was now at the meridian of his reputation, and in poſſeſſion of an ample fortune; but it was not long permitted him to continue in the enjoyment of theſe good things, for in ſix years more, namely, in 1775, he was ſtruck with a diſorder in his bowels, which he himſelf felt to be fatal, and which, in the following twelvemonth, terminated his mortal career. His account of his own life, to which repeated alluſions have been made in this article, is dated only four months previous to his deceaſe; and as the author was then perfectly aware of the impoſſibility of his recovery, is to be conſidered as the teſtimony of a dying man reſpecting his own character and conduct. We ſhall, however, look into it in vain for any acknowledgment of error, any regret of raſhneſs, or any apprehenſion of having done evil to the world, by the propagation of doctrines ſubverſive of the moſt revered ſanctions of religion and morality. Hume ſtarted into public notice even from the Univerſity, a full-formed ſceptic, and determined infidel, and ſhowed no ſymptoms of flinching from his creed at any period of his life, or in his laſt moments. This has afforded no little matter of conſolation and triumph to his brother infidels, who are inclined to aſcribe the effect to the aſſurance produced by confidence in his principles, without reflecting that obſtinacy is no demonſtration, and want of common feeling no kind of argument.

We have considered vanity and self-sufficiency as predominant features in the character of Hume, and as among the principal causes of his assuming the character of a determined sceptic and unbeliever. Nothing, we think, can more clearly betray the strength of these principles in his mind than the character of himself, with which he concludes his own life, where every touch is favourable, without even a shade of contrast. "I am," says he, "or rather was (for that is the style I must now use in speaking of myself) a man of mild disposition, of command of temper, of an open, social, and cheerful humour, capable of attachment, but little susceptible of enmity, and of great moderation in all my passions." "My friends," adds he, "never had occasion to vindicate any one circumstance of my character and conduct!!!" Feeling, however, as if this were rather too palpable a violation of modesty, he subjoins, "I cannot say there is no vanity in making this funeral oration of myself;" "but," adds he immediately, "I hope it is not a misplaced one; and this is a matter of fact which is easily cleared and ascertained." Thus terminates the account of himself, which he wished to be implicitly received by posterity. We have heard an anecdote in conversation, which ascribes to Hume the merit of characterizing himself to a friend with somewhat more candour and modesty, and, we think, with infinitely more justice. This friend, who was a fellow-member of the Poker Club, jocularly mentioned to Hume, that he proposed writing an account of his life and character. "As to my character," said Hume, "I will give it you myself in a single sentence, 'Candid and liberal with respect to the prejudices of others, bigotted with respect to my own."

There were two remarkable incidents in the life of Hume, of which he has taken no notice in the biographical sketch drawn up by himself, but which are narrated at great length by Mr. Ritchie. The first of these is the complaint presented to the general assembly of the church of Scotland, against the metaphysical writings of this author, and of Lord Kames; the second is the quarrel between Hume and Jean Jaques Rousseau, who was first the *protegé*, and afterwards the implacable enemy of the Scotch metaphysician. In the year 1751, Mr. Hume's Enquiry concerning the Principles of Morals appeared, and Lord Kames (then Mr. Henry Home) published his Essays on the Principles of Morality and Natural Religion, a work which was considered by the more zealous among the Calvinistic divines as hostile to the cause of revelation. "It is in vain," says Mr. Ritchie, "to conceal that deism, or a religious creed, approximating to it,

had begun to ſpread among the literary circles at Edinburgh; and Lord Kames and Mr. Hume being the only perſons who had ventured to commit their philoſophical tenets to writing, were conſidered as the grand apoſtles of infidelity." It was not, however, till the year 1755, that notice was taken of this ſubject in the general aſſembly of the church; and the matter then proceeded no further than an unanimous declaration of the abhorrence in which ſuch impious and infidel principles were held by the church, and an exhortation to all its miniſters to exert their utmoſt vigilance and zeal, to preſerve thoſe under their charge from the contagion of theſe abominable tenets. On the next meeting of the aſſembly, a twelvemonth afterwards, it was moved in a committee to take notice of the infidel writings lately publiſhed, and in particular to inquire into, and animadvert upon, ſome of thoſe of David Hume, becauſe he had publicly avowed the moſt obnoxious of his doctrines by prefixing his name. After a long and warm debate, this propoſition was overruled, and conſequently was never ſubmitted to the deciſion of the aſſembly. A ſimilar fate attended a motion afterwards made in the preſbytery of Edinburgh, to cite the printers and bookſellers of the tracts aſcribed to Lord Kames, in order that they might be compelled to name the author of the obnoxious doctrines. The majority in both courts were of opinion, and perhaps with reaſon, that it tended more to edification to drop this inquiry, than to inflict the cenſures of the church, in ſuch a caſe, however merited they might be.

When Hume returned from Paris for the laſt time, he brought with him to England the celebrated Rouſſeau, who was then in ſearch of an aſylum from the perſecutions, real or imaginary, to which he was ſubjected in France, and other parts of the continent. Hume ſeems warmly to have intereſted himſelf for this eccentric character; and with ſome difficulty at length ſucceeded in fixing him at an agreeable country retreat, and procuring him an annual allowance, more than ſufficient for his wants. At firſt nothing could exceed the gratitude of Rouſſeau, and his letters to Hume are expreſſive of the utmoſt enthuſiaſm of attachment. His reſtleſs and ſuſpicious temper, however, ſoon began to ſhow itſelf, and his benefactor became the object at firſt of diſtruſt, and afterwards of the moſt rooted averſion. A detailed account of the whole connection between Hume and Rouſſeau was publiſhed at Paris, under the inſpection of D'Alembert and other literary friends of Hume, to whom he communicated the original letters and other materials. It is a very

ſingular document, but having been now ſo long before the public, cannot be conſidered as a fit ſubject for preſent criticiſm. Mr. Ritchie, however, has not only incorporated the whole of this document into the body of his work, in an Engliſh dreſs, but has alſo printed it as an appendix in the original French; a proceeding which we think ſcarcely fair to his readers, who may be thus made to pay a ſecond time for what they already poſſeſs. A production of the American preſs has lately fallen into our hands, which contains ſome information reſpecting Rouſſeau, while he was under the protection of Hume, that ſufficiently marks his eccentric, and in many reſpects frivolous character. It is entitled "Letters from London, written during the years 1802 and 1803, by William Auſtin." Printed at Boſton in 1804. Its author ſtates, that having viſited Dr. Griffiths, the original editor of the Monthly Review, then at Turnham-green, he was informed by that gentleman, that both Hume and Rouſſeau had ſpent many an hour in the room where they then were.

"I aſked the doctor," ſays Mr. Auſtin, "how Rouſſeau ſpent his time when he viſited him? As little like a philoſopher, he replied, as you can imagine. He had a little ſagacious dog, called Cupid, which always followed him, and whenever he was urged to converſe on ſubjects either diſagreeable or fatiguing to him, he would begin to ſing; at the ſame moment Cupid would begin to dance; and thus he would frequently ſpend two hours together, excepting thoſe ſhort intervals when Cupid would make a blunder, and then Rouſſeau would fall a laughing. In this manner would the philoſopher of Ermenonville ſpend many an hour in that window-ſeat, while he reſided in this town with Hume."

The laſt letter which Rouſſeau wrote to Hume, in anſwer to the demand to explain the grounds of his unreaſonable ſuſpicions, is one of the moſt extraordinary productions that ever fell from the pen of a philoſopher. It occupies nearly forty of Mr. Ritchie's pages, and details with much minuteneſs all the grievances of which it complains, which are even more trivial than thoſe which are fabled to give riſe to the jealouſy of a lover. They were however ſufficient to ſatisfy Rouſſeau, (whoſe ſtrong underſtanding was completely ſubjected to his morbid temperament) that his pretended benefactor was a principal agent in that grand conſpiracy which the whole human race had entered into againſt the fame, tranquillity, and perſonal ſafety of the philoſopher of Geneva. With all its abſurdity, however, and unjuſtifiable

viru-

virulence, there is an eloquence and perverſe ingenuity in this performance which marks it as the production of the author of Emile and the Nouvelle Heloiſe.

Moſt of the letters of Hume which are printed in this volume are, like the hiſtory of his intercourſe with Rouſſeau, already well known to the public; and therefore improper for extracting. There are, however, two letters of the Scotch philoſopher, on the ſubject of the Eſſay on Miracles, which, we believe, are now firſt publiſhed; and which are the more important, as, in the firſt of them, which is addreſſed to Dr. Blair, Hume departs from the reſolution which he declares he had very early formed, of never anſwering any attacks that might be made upon his writings. Theſe letters were occaſioned by Dr. Campbell, of Aberdeen, having tranſmitted a copy of his "Diſſertation on Miracles," previous to its publication, to Dr. Blair, of Edinburgh, with a requeſt, that after peruſing it he would communicate it to Mr. Hume, whoſe ſceptical tenets on that ſubject it was intended to refute. Hume returned the performance to Dr. Blair, with a letter, which is given by Mr. R. at p. 144, and contains ſeveral replies to Dr. Campbell.

This learned writer was candid enough to expunge or ſoften many of the expreſſions in his Diſſertation, which were repreſented to him as ſevere or offenſive; at the ſame time that he availed himſelf of the remarks both of his friend and his opponent, in order to obviate every objection that might be made to his arguments. When his Diſſertation, thus corrected and improved, was about to iſſue from the preſs, he ſent a copy to Hume, from whom he received the following letter, which contains ſeveral ſtriking marks of character:

"Dear Sir, January, 7, 1762.

"It has ſo ſeldom happened that controverſies in philoſophy, much more in theology, have been carried on without producing a perſonal quarrel between the parties, that I muſt regard my preſent ſituation as ſomewhat extraordinary, who have reaſon to give you thanks for the civil and obliging manner, in which you have conducted the diſpute againſt me, on ſo intereſting a ſubject as that of miracles. Any little ſymptoms of vehemence, of which I formerly uſed the freedom to complain, when you favoured me with a ſight of the manuſcript, are either removed or explained away, or atoned for by civilities, which are far beyond what I have any title to pretend to. It will be natural for you to imagine, that I will fall upon ſome ſhift to evade the force of your arguments, and to retain my former opinion in the point controverted between us; but it is impoſſible for me not to ſee the

the ingenuity of your performance, and the great learning which you have diſplayed againſt me.

"I conſider myſelf as very much honoured in being thought worthy of an anſwer by a perſon of ſo much merit; and as I find, that the public does you juſtice with regard to the ingenuity and good compoſition of your piece, I hope you will have no reaſon to repent engaging with an antagoniſt, whom perhaps, in ſtrictneſs, you might have ventured to neglect. I own to you, that I never felt ſo violent an inclination to defend myſelf as at preſent, when I am thus fairly challenged by you, and I think I could find ſomething ſpecious at leaſt to urge in my defence; but as I had fixed a reſolution, in the beginning of my life, always to leave the public to judge between my adverſaries and me, without making any reply, I muſt adhere inviolably to this reſolution, otherwiſe my ſilence on any future occaſion would be conſtrued an inability to anſwer, and would be matter of triumph againſt me.

"It may, perhaps, amuſe you to learn the firſt hint, which ſuggeſted to me that argument, which you have ſo ſtrenuouſly attacked. I was walking in the clo'ſters of the Jeſuits' College of La Fleche, a town in which I paſſed two years of my youth, and engaged in a converſation with a Jeſuit of ſome parts and learning, who was relating to me, and urging ſome nonſenſical miracle performed lately in their convent, when I was tempted to diſpute againſt him; and as my head was full of the topics of my Treatiſe of Human Nature, which I was at that time compoſing, this argument immediately occurred to me, and I thought it very much gravelled my companion; but at laſt he obſerved to me, that it was impoſſible for that argument to have any ſolidity, becauſe it operated equally againſt the Goſpel as the Catholic miracles;—which obſervation I thought proper to admit as a ſufficient anſwer. I believe you will allow, that the freedom at leaſt of this reaſoning makes it ſomewhat extraordinary to have been the produce of a convent of Jeſuits; though perhaps you may think the ſophiſtry of it favours plainly of the place of its birth.

"I beg my compliments to Mrs. Campbell, and am with great regard, Sir, &c." P. 149.

Mr. Ritchie concludes his biographical memoir with an analyſis of Mr. Hume's literary character, which he contemplates under four diſtinct aſpects. 1. He conſiders him as a *metaphyſician*: 2. As a *moraliſt*: 3. As a *writer on general polity*: and, 4. As a *hiſtorian*. There is nothing either very profound or very original in what he has advanced under theſe heads; and we do not conſider it as incumbent on us to attempt to ſupply the deficiencies in this critical analyſis. The metaphyſical ſophiſtries of Hume have now been repeatedly

peatedly expoſed, by various able writers; and his merits and defects as a politician and hiſtorian appreciated, with all the accuracy of candid criticiſm. His metaphyſics appear to us more characterized by bold and undaunted aſſumption than by ingenious or abſtruſe reaſoning, although of theſe laſt qualities they doubtleſs have a conſiderable ſhare. The ſource of fallacy will generally be found in the premiſes, which are aſſumed as ſelf-evident, although often the moſt repugnant to every principle of reaſon and common ſenſe; but which, if admitted, neceſſarily lead to the moſt ſceptical and paradoxical concluſions. By aſſuming that every object of human thought or feeling may be reſolved into what he calls impreſſions and ideas, he proves that it is very doubtful whether there is any ſuch thing as mind or matter in the univerſe. By aſſuming that we know nothing of the connection between cauſe and effect, he proves that we have no rational foundation for the belief in a God; and by aſſuming that our belief in teſtimony depends upon our perſonal experience, he proves that no man can admit the truth of the Chriſtian religion, but by the operation of a perpetual miracle. Should we, however, in all theſe inſtances deny his premiſes, which on examination are found to be completely fallacious, his concluſions of courſe muſt fall to the ground.

It is as an hiſtorian and political writer that Hume will probably be beſt known to poſterity; and it is in theſe capacities that he can be read with the greateſt pleaſure and advantage by the friends of ſound morals and ſincere religion. Yet even as an hiſtorian Hume has many faults; he does not ſcruple to diſguiſe facts from party motives, and he never loſes an opportunity of throwing out his cool ſceptical ſneer at what *he* calls fanaticiſm and ſuperſtition; by which we are to underſtand a reverence for the doctrines of Chriſtianity. In the eyes of Mr. Ritchie, however, he ſeems to be held altogether faultleſs in his hiſtorical capacity, and is conſidered as having driven from the field every adverſary who ventured to oppoſe the concluſions which he was led by his reſearches to maintain.

But this is not the only particular in which we widely differ from Mr. Ritchie, in his eſtimate of the character and acquirements of Hume. Though the biographer is far from defending all the metaphyſical ſophiſms of his hero, he paſſes over without any reprobation his inſidious attacks on the cauſe of revelation; and never even blames him for attempting to undermine the belief in a deity. We are far, however, from inſinuating that Mr. Ritchie is ſo greatly *enlightened* as to be an advocate for this ſublime tenet of the modern ſchool of philoſophy, and limit our charges againſt him to rather

rather more than a due abhorrence of the *zealots*, and the abettors of *ſuperſtition*. But as we do not think it probable that his compilation (for it is in fact nothing more) will ever become a very popular work, we ſhall diſmiſs it without any further animadverſion.

ART. VII. *The New Teſtament, in an improved Verſion, &c.*

(*Concluded from p.* 16.)

WE turn now to St. Luke's narrative, which, as well as St. Matthew's, is allowed be extant in all the MSS. and verſions at preſent known. It is again confidently ſtated, that Herod *muſt have been dead* two years before our Saviour was born *; and Lardner is again quoted, as it were, in proof of this. Here is ſome parade of dates in confirmation of the matter, all which are ſo ably diſcuſſed by Lardner, that we can only deſire again to join in the reference; begging that no readers will take things upon truſt, but examine for themſelves: for two circumſtances are here notoriouſly aſſumed, which cannot in any manner be proved. Firſt, that the fifteenth year of Tiberius's reign is to be dated from the death of Auguſtus; whereas, *in all likelihood*, his proconſular authority is to be included. Secondly, that the date of the death of Herod is capable of being aſcertained, which their own indefatigable referee, the learned Lardner, acknowledges he was unable in any manner to determine. The editors ſay, the lateſt period aſſigned is the ſpring A. U. C. 751. Now this is certainly not true. Poſſinus, in his Spicilegium Evangelicum, edited by that great ſcholar Fabricius, endeavouring to ſettle, as he tells us, "Quo præciſe anno ſit defunctus (Herodes)," fixes on the year 754 for the death of Herod, and dates the birth of Chriſt *four* years earlier. But why do not the editors tell us what is true, namely, that Dr. Lardner, in the very place where the date of 751 is aſſigned for the death of Herod, gives two computations of the birth of our Saviour, each of them falling ſhort of the above date. The one September or October A. U. C. 748; the other September or October 749 †.

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* It is actually a third time inſiſted on in a note on Luke iii. 23.

† This latter date the learned Doddridge prefers, who inclines to adopt Dr. Lardner's calculation, rather Mr. Manne's, whoſe elaborate and elegant Diſſertation on the Birth of Chriſt would alone ſerve to overſet the confident aſſertions of theſe Editors. Mr. Manne thinks Chriſt was born in the ſpring of 747, and that Herod died about the Paſſover, A. U. C. 750, towards the end of March.

Inſtead

Inſtead of which, and in defiance of their own choſen authority, they again moſt peremptorily aſſure the reader that Herod MUST HAVE BEEN dead two years before Chriſt was born! Another reference is here made to *Grotius*, on Luke iii. 23, who, for all that we can find, ſays not a word about it. He endeavours certainly to ſettle the date of our Saviour's entrance on his miniſtry, but without the ſmalleſt alluſion to the death of Herod.

We are next cautioned againſt truſting to the authenticity of theſe chapters, on the high authority of *Marcion*, who, we are told, though a reputed heretic, was a man of learning and integrity for any thing that appears to the contrary. We ſhall not ſtop to diſpute either his learning or integrity, becauſe the learned may be miſtaken, and the honeſt may be prejudiced. We only know, that, like the Ebionites, he was a moſt notorious *taker-away*; as the Ebionites, by the confeſſion of the editors, "*took away*" even the genealogy, (they had previous taken away from the Old Teſtament, as ſome alledge, all but the books of the Pentateuch, nor did they admit the whole of them) Marcion is ſaid to have *taken away* all the Old Teſtament, three of the four Goſpels, ſeveral Epiſtles, and altered, abridged, or interpolated whatever he choſe to retain. The editors ſay he did this "like ſome moderns." It is fit then that we ſhould keep a ſtrict eye upon ſuch *takers-away*, for fear their learning and integrity ſhould be of the ſame predatory nature as Marcion's, and tempt them to commit treſpaſſes as little to be juſtified.

But St. Luke does not mention in his preface to the Acts of the Apoſtles, that his Goſpel contained any thing more than records of the public miniſtry of Chriſt; he does not allude to the incidents contained in the two firſt chapters, "which therefore probably were not written by him." As this objection is allowed to reach no higher than to a bare probability, we ſhall not employ any time upon it, except to obſerve that neither are the incidents contained in the *third* chapter, included in the *ſhort ſummary*, *Acts* i. 1, which extends only to what "Jeſus began both to do and to teach." The third chapter, however, the editors account genuine.

Theſe commentators next tell their readers, that "if the account of the miraculous conception of Jeſus be true, he could not be the offſpring of David and of Abraham, from whom it was predicted, and by the Jews expected that the Meſſiah ſhould deſcend." *Now this is a downright falſehood!* which we may ſay without rudeneſs; nay, rather with ſome civility; becauſe the *editors themſelves* had previouſly *contradicted it* in their note on St. Matthew, where we read, that the

the account of the miraculous conception does "*not at all militate againſt the doctrine of the proper humanity of Chriſt.*" They go on to repeat, that "there is no alluſion to any of theſe extraordinary facts in either of the ſucceeding hiſtories of Luke, or in any other books of the New Teſtament. Jeſus is *uniformly* ſpoken of as the ſon of Joſeph and Mary, and as a *native* of Nazareth; and no expectation whatever appears to have been excited in the *public* mind by theſe *wonderful* and *notorious* events." Having replied to *theſe* objections before, we ſhall not now dwell upon them, except to notice a few *incorrect* expreſſions. Jeſus is *not* uniformly ſpoken of as the ſon of Joſeph and Mary; he is *continually* ſpoken of as "the Son of God," "the Son of the Moſt High," "the Son of the living God," the Son of the Bleſſed," the "only begotten of God." He is *not* uniformly ſpoken of as a *native* of Nazareth; the Evangeliſts do not themſelves declare him to be ſo in any one inſtance. His *opponents* accuſe him of being ſuch, as a reaſon for *rejecting* him, alledging particularly, that if he was the Chriſt, he *muſt have been* born at Bethlehem; that he was educated and dwelt at Nazareth is granted, but though by reſidence and connection a Galilean, God's eſpecial interpoſition appears to have been directed to make him by *birth* a Bethlehemite, of the city of David. Laſtly, though the events attending his birth were wonderful enough to excite the awe and attention of all who witneſſed them, yet they were *not* public and *notorious*. Herod himſelf; nay, all Jeruſalem, including the chief prieſts and ſcribes of the people, were not let into the ſecret. Thoſe who could very well tell where the Meſſiah *ought to be born*, did not know where he *was* born; a circumſtance however duly diſcovered to others for the higheſt purpoſes, namely, that *ſome* witneſſes at leaſt might be forthcoming to eſtabliſh when *neceſſary*, that criterion of his Meſſiahſhip, his birth at Bethlehem in Judea.

The date of the enrolment, chap. ii. 1, is mentioned as a great hiſtorical difficulty, without however the uſual reference to Lardner, who, though he certainly treats it as a difficulty, ſo unravels the myſtery as to leave it no longer ſuch. "That St. John the Baptiſt ſhould be ignorant of the perſon of Chriſt, is not probable, if this narrative be true." Though it has been pretty generally ſuppoſed that John knew not the perſon of Jeſus before his baptiſm, we are not quite certain that this was actually the caſe. In two inſtances John does certainly declare that he "knew him not," and theſe caſes are cited by the editors; John i. 31, 34. But we ſhould much queſtion if more was implied by theſe

theſe terms than that he knew him not as the Meſſiah, till it was eſpecially revealed to him on his approach to be baptized. Grotius is diſpoſed to adopt this interpretation, but thoſe who do not adopt it, very rationally attribute his ignorance to the providential interpoſition of God, to take off all ſuſpicion of conſpiracy. (See Beza and Doddridge.) At all events no argument can be drawn from a circumſtance, which, *for* any thing we know, might be accidental; and, *from* what we know, would appear to be providential.

The laſt remark of the Editors relates to the probability of interpolation; and in anſwer to thoſe who think that ſo large and groſs an interpolation would never have eſcaped detection, or been ſo early and ſo generally received, we are reminded that it was not admitted into the Hebrew copies of Matthew's Goſpel, nor into Marcion's copies of St. Luke. That is, in fact, thoſe parts were not to be found in the canon of Scripture which the Ebionites and Marcion choſe to adopt, nor very much more that is allowed to be genuine Scripture, both of the Old and New Teſtament. Moſt of the hiſtorical, prophetical, and hagiographical books of the former, and in the caſe of Marcion particularly, three of the Goſpels, many of the Epiſtles, and the Apocalypſe. Thus diſcarded, it muſt be allowed that they have honourable company to keep them in countenance in their baniſhment. But, it is added, "it is notorious that forged writings under the names of the Apoſtles were in circulation almoſt from the apoſtolic age." It is ſurely equally notorious, that when the Canon was compiled, theſe forgeries were quite as well known to the compilers as to the Unitarians of the preſent day, and that ſo much has been ſet aſide of theſe forgeries, and rejected among the Ψευδεπιγραφα is in itſelf ſufficient proof that all that has been retained underwent due examination. "If the orthodox charge the heretics, the heretics, we are told, equally charge the orthodox with corrupting the text." How could it be otherwiſe? and yet the orthodox may be quite right after all. The Unitarians declare that the Ebionites improperly *took away* the genuine genealogy of Matthew. Would not the Ebionites, if they could ſpeak for themſelves, retort, that the Unitarians very improperly receive it as genuine Scripture, and yet are not the Unitarians quite right in giving it a place in their canon? We ought indeed to ſay the editors of this verſion, rather than the Unitarians in general; for there are ſome of the latter, who, like the Ebionites of old, are for *taking away* "even the genealogy;" but with theſe we have little to do at preſent.

It

It was eaſier, ſay theſe editors, to introduce interpolations when copies were few and ſcarce, than ſince they have been multiplied to ſo great a degree by means of the preſs. This we muſt have leave to deny. The preſs might now indeed give ample currency to any adopted interpolation, but every manuſcript muſt have conſtituted an individual and diſtinct copy in thoſe days; and an interpolation in one could ſcarcely find its way ſo correctly into every other, and be transferred into every verſion, ſo diſperſed as they were, and ſo variouſly circumſtanced; and yet, as it happens, theſe narratives (as the Editors confeſs) are to be found in *every known manuſcript* and *every known verſion*.

Laſtly, we are taught to notice that the interpolation in queſtion, would to the generality of Chriſtians be extremely gratifying, as it would leſſen the odium attached to Chriſtianity from its founder being a crucified Jew, and would ELEVATE him to the DIGNITY of the HEROES and DEMI-GODS of the HEATHEN MYTHOLOGY!!

Gracious heaven! Elevate the Saviour of the world to the dignity of the heroes and demi-gods of the heathen mythology!!

Was it neceſſary for thoſe who had the Apocalypſe in their hands (a part of Scripture which the editors willingly account genuine) to deſcribe the *birth* of Jeſus, as it is deſcribed in Matthew and Luke, to give him a poor virgin for his mother, a ſmall village for his birth-place, a ſtable for his nurſery, and a manger for his cradle, in order to raiſe him to the rank of a *heathen demi-god?* HE who declares himſelf in another part of Scripture, to be "the alpha and omega, the beginning and the end, unto whom every creature that is in heaven, and on earth, and under the earth, and in the ſea, and all things in them, aſcribe bleſſing, and glory, and dominion for ever and ever!" Was it neceſſary to make *him* to be a carpenter's ſon in order to elevate him to the rank of a demi-god, "who has the keys of death and the grave!" What mythological idol could ever be compared to the Lamb of the Apocalypſe, the LORD of LORDS, and KING of KINGS? What demi-god of Paganiſm ever made ſuch an appearance as the WORD of GOD in the Revelations? We ſhall take the editors own verſion.

"And I ſaw Heaven opened, and behold a white horſe, and he who ſat upon him was called faithful and true, and with righteouſneſs he judgeth and maketh war. And his eyes were as a flame of fire, and on his head were many crowns. And he had a name written which none knoweth but himſelf: and he was clothed with a mantle dipt in blood: and his name is called THE WORD

WORD of GOD: and the armies which were in Heaven followed him on white horſes, clothed in fine linen, white and pure: and out of his mouth went a ſharp two-edged ſword, that with it he might ſmite the nations: and he ſhall rule them with a rod of iron: and he ſhall tread the wine-preſs of the fierce anger of Almighty God: and he had on his mantle and on his thigh, a a name written, KING of KINGS and LORD of LORDS!"

What can we ſay to thoſe who talk of *elevating* ſuch a perſonage to the rank of a heathen demi-god!

Thus far our remarks on this *Improved* Verſion of the New Teſtament have been directed particularly to the ſuſpicions entertained of the genuineneſs and authenticity of thoſe parts of the Goſpels of St. Matthew and St. Luke, which give an account of the miraculous conception and birth of Jeſus Chriſt. Cloſely connected with this are the doctrines commonly entertained of the pre-exiſtence and divinity of our Saviour, which doctrines it is the profeſſed object of the preſent Verſion to do away, by an abandonment of what the Editors chooſe to call thoſe "technical phraſes of a ſyſtematic theology which has no foundation in the Scriptures themſelves." We cannot quite underſtand what they mean by the "technical phraſes of a ſyſtematic theology." Technical phraſes muſt ſurely imply appropriate phraſes, whether they relate to the arts or ſciences; and as to a ſyſtematic theology, any theology without a ſyſtem muſt ſurely be no better than "the baſeleſs fabric of a viſion." Surely the Unitarian theology is ſyſtematic, and nothing can more ſtrongly prove it than the Verſion now edited. Not a word or phraſe, or various reading, that at all breaks in upon their *ſyſtem*, is ſuffered to eſcape without ſome hint of a corruption of the text, ſome alteration, or ſome comment to explain away its moſt obvious and literal meaning; and as to technical phraſes, they may be juſt as technical in the way of negation as in the way of aſſertion. It may be juſt as technical to call the only-begotten of God a mere attribute, as to call him a perſon; and it is evidently much more *technical* to evade the moſt approved interpretations, than to abide by the obvious and plain language of Holy Writ. In regard to thoſe two great doctrines of our Saviour's pre-exiſtence and divinity, we find nothing but evaſion: evaſion the moſt *ſyſtematic*, and a choice of terms the moſt invariably *technical*, as appropriate excluſively to their own ſyſtem of belief. Thus it is that Κύριε, as addreſſed to our Lord, is commonly rendered Sir, or Maſter, or Teacher; and the term προσκυνεῖν, under the ſame circumſtances, never allowed

to ſtand for more than the mere act of obeiſance. The Logos or Word of God is (we had almoſt ſaid) accounted no more than a mere nick-name of the *prophet* Jeſus; and the "Creation of *all things*" is repreſented to be the Creation of *nothing*. Not that we are at all diſpoſed to deny that Κύριε may with much propriety in ſome places of Scripture be rendered Sir, or Maſter*; that προσκυνεῖν *has* the meaning of obeiſance; that Jeſus may be termed the Logos, becauſe God revealed himſelf or his word by him, (as we are reminded that archbiſhop Newcome explains it,) or that there is no *new Creation* ever ſpoken of, that is ſpiritual and ſtrictly evangelical. But invariably to regard the expreſſions alluded to as comprehending under them nothing more, no higher doctrines, that is, than are conveyed by the renderings and commentaries of the Editors, is to ſuppreſs many real matters of fact, which tend to fix the true and undoubted meaning of the ſacred writers. So far from enabling the judicious and attentive reader (as the Editors profeſs) to underſtand ſcripture phraſeology, it is really to take from them the very beſt means of doing ſo. Nothing can be more true than the remark of that eloquent writer Biſhop Jeremy Taylor, "that though every man may ſoon ſpan his own knowledge, our ignorance we can never fathom." In publications of the nature of the one before us, the world in general would be utterly aſtoniſhed to know what a maſs of ancient learning, including much matter of poſitive fact, is wholly kept out of ſight, though of the utmoſt importance to the full underſtanding of the doctrines of Scripture. How ſhould it be poſſible for any unlearned Chriſtian to underſtand, where ſuch information is ſtudiouſly ſuppreſſed, that the very name of *God* is often given to Chriſt, where the received tranſlation only renders it *Lord*, and this *improved* Verſion *Sir* or *Maſter:* and yet this ſeems to us as capable of demonſtration as any propoſition in Euclid.

For inſtance, that the name of *Jehovah* was by the Jews invariably underſtood to be ſo excluſively appropriated to God as to be perfectly incommunicable to any creature, is a truth entirely indiſputable; and any application of this title to a creature would always have been eſteemed the moſt rank idolatry, the baſeſt dereliction of the firſt great principles of their faith. Nevertheleſs the prophet Jeremiah foretelling the advent of Meſſiah, expreſsly declares, "that this his name

* Archbiſhop Newcome often has "Maſter."

whereby he ſhall be called, *Jehovah* our Righteouſneſs;" for ſo it is in the original, though generally rendered *The Lord* our Righteouſneſs. When St. Paul then, who was not only a Jew, but of the ſtricteſt ſect of the Jews, lays ſuch ſtreſs on his diſciples confeſſing that Jeſus was *The Lord*, (ſee Rom. x. 9; 1 Cor. xii. 3.) it ſhould certainly be held to imply *Jehovah* our Righteouſneſs. The Greek term indeed in theſe paſſages is Κύριον, ſometimes rendered *Lord*, and ſometimes Maſter, but in this inſtance, among many others, evidently requiring to be rendered *Jehovah*; for the LXXII Jews who made the Greek tranſlation of the Bible, had no other term to expreſs *Jehovah* but the term Κύριος. In the ſame manner all the Evangeliſts begin their Goſpels with the account of the preaching of St. John the Baptiſt, declaring that "this was he that was ſpoken of by the prophet Iſaias, ſaying "the voice of one crying in the wilderneſs, prepare ye the way of the LORD, make his paths ſtraight." Now in the original prophecy of Iſaiah the words are theſe, Prepare ye the way of JEHOVAH. "Here," as a very learned author ſays, "we find *all* the *four* Evangeliſts, three of whom at leaſt were Jews, becoming witneſs to the ſame thing, that Jeſus is the JEHOVAH propheſied of by Iſaiah, whoſe way the Baptiſt was to prepare."—If any ſhould be diſpoſed to doubt whether Κύριος is equivalent to JEHOVAH, the Editors of this work ſupply us with three inſtances of it in their rendering of Matth. xxii. 44. Mark xii. 36. Luke xx. 42. Here they themſelves with great propriety render ὁ Κύριος Jehovah. And a Jewiſh Targum helps us to another remarkable fact upon this very paſſage. "The Lord ſaid unto my Lord" is in the T. of Jonathan, "Jehovah ſaid unto his WORD*." This opens to us a new ſubject; for here is the WORD of JEHOVAH, the ΛΟΓΟΣ or WORD of God, fully acknowledged by a Jew, in a paſſage particularly appropriated *to himſelf* by our *bleſſed Saviour*, and evidently implying a perſonal diſtinction. Now theſe are all *poſitive facts*, which apply to every part of the Chriſtian Scriptures, and the bare mention of which is ſufficient to ſhow us, that a new verſion, in which ſuch matters are *totally ſuppreſſed* or *diſregarded*, cannot be a fair interpretation of the real ſentiments of *Jewiſh* writers. None can be ignorant how much is ſaid about the WORD of GOD in the firſt chapter of St. John's Goſpel. Now

* See more upon this paraphraſe below.

all that the world in general will learn from this Verſion, of this remarkable term is, that it either means the *wiſdom* of God, (according to our contemporary Mr. Lindſey,) or that it is a name given to our Saviour becauſe by *Him*, as *one* of his *Meſſengers* or *Prophets*, God revealed himſelf or his *Word* in the Goſpel—given to him "in the beginning," *that is*, from the commencement of the Goſpel diſpenſation, and *not before*. This is what the Editors tell us, but undoubtedly the main queſtion is, what muſt St. John have thought or known of the term? The Editors certainly cite a paſſage from one of his Epiſtles, in order to make the Evangeliſt explain *himſelf*, but as it often happens, what appears to *them* to confirm *their* apprehenſion of matters, appears to us moſt ſtrongly to confirm *our* ſenſe of things. This muſt unavoidably happen; any expreſſion, by a poſitive denial of the fact to which it is thought to allude, muſt of courſe appear to infer ſomething elſe. So it is, that what is predicated of our Saviour, Gal. iv. 4. that he "was made of woman," is perfectly underſtood by thoſe who believe in his incarnation, to have an alluſion to that peculiar doctrine; but take away the doctrine, and it muſt needs ſeem to allude to ſome different event. But the queſtion muſt ſtill remain, was there any actual incarnation of a ſuperior being to which it *might* bear alluſion? and ſo ſtand the queſtions that relate to the ſenſe of Κύριος, and Λόγος, in the evangelical and apoſtolic writings. They *may ſeem* to many to allude to nothing higher than what the Verſion and Commentaries of theſe Editors imply, but it muſt remain a queſtion whether there *is* any thing more, any higher doctrines, to which they *may* allude.

If Κύριος is the only Greek term uſed by Jewiſh writers for Jehovah, a queſtion muſt naturally ariſe, whether it appears to have been ever ſo uſed by the Jewiſh writers of the New Teſtament, as neceſſarily to have conveyed to *their* minds the ſenſe of Jehovah. If the Λόγος or Word of God was a title at all known to the Jews before the commencement of the Goſpel diſpenſation *, and before Chriſt was born

* If ἐν ἀρχῇ ἦν ὁ Λόγος means in the beginning in its fulleſt extent, that is, as the Jews interpret the prophecy of Micah, "Egreſſiones ejus ſunt ab Initio. Quam mundus nondum eſſet conditus." Prov. viii. 22. (See the Pirke of R. Eleazer, and the Greek of this in the Septuagint.) What can better expreſs the ſame than the terms uſed in the firſt chap. of St. John's firſt Epiſtle: Ὃ ἦν ἀπ' ἀρχῆς καὶ ἑωράκαμεν αὐτὸ ἀπ' ἀρχῆς is the LXX rendering of Micah. Ὃ ἑωράκαμεν,

born into the world, a queſtion muſt naturally ariſe, whether a Jewiſh writer calling him the Λόγος or WORD, could only intend it as an apt deſcription of that prophet who was ordained to reveal to man the Goſpel covenant. Ancient learning may come to be deſpiſed by all thoſe who think modern philoſophy far ſuperior to it, but *facts* cannot be got rid of. We cannot with all our philoſophy do more than object to the terms; we cannot poſſibly inſiſt upon it, that a Jewiſh writer had not Jewiſh notions of the terms he uſed; nor can we with any decency pretend, that God would countenance the delivery of heavenly truths in terms that muſt have conveyed one meaning at one time, and another at another. If it can be proved by fair argument, that the ſenſe put upon certain expreſſions by the Unitarians could not poſſibly be the ſenſe intended by Jewiſh writers of the firſt centuries, we cannot believe that ſenſe to be the true one. The moſt ordinary underſtanding, we would hope, might be brought to apprehend what we mean; though while we wiſh to be quite as generally intelligible as the Editors of this new Verſion, we muſt have leave to premiſe, that it is ſomewhat a harder taſk to bring forward ancient facts and ancient records in ſupport of the venerable writings in queſtion, than to modernize them for common reading by a ſuppreſſion of all the teſtimony to be drawn from the records of antiquity.

Ὃ ἑωράκαμεν,——Καὶ αἱ χεῖρες ἡμῶν ἐψηλάφησαν περὶ τοῦ Λόγου τῆς ζωῆς· Καὶ ἡ ζωὴ ἐφανερώθη——ἥτις ἦν πρὸς τὸν πατέρα, καὶ ἐφανερώθη ἡμῖν—— Is not this perfectly analogous to the terms of the Goſpel? Ἐν ἀρχῇ ἦν ὁ Λόγος καὶ ὁ Λόγος ἦν πρὸς τὸν Θεὸν, ἐν αὐτῷ ζωὴ ἦν καὶ τὸ φῶς ἦν τῷ Κόσμῳ ἦν. Καὶ ὁ Λόγος σὰρξ ἐγένετο καὶ ἐσκήνωσεν ἐν ἡμῖν—Καὶ ἐθεασάμεθα τὴν δόξαν αὐτοῦ.——We muſt confeſs the expreſſions convey to us (as they do to the Editors) exactly the ſame ſenſe, though we differ as to the object of both paſſages. *They* think all theſe terms merely allude to the miniſtry of a prophet, who had a word to deliver, and eternal life to preach, and ſpiritual light to beſtow upon his followers and diſciples. We think they allude to a pre-exiſtent being who had all theſe things in himſelf, as ſubſiſting in unity with the Father, before all ages, and before all worlds, and who became manifeſt in the fleſh ſolely for our redemption. That ſuch great ſtreſs ſhould be laid upon the mere manifeſtation, or rather miſſion of a prophet, or that ſuch ſingular terms ſhould be requiſite to prove againſt the Gnoſtics or Docetæ that he was actually a man, and no more than a mere man, we confeſs we ſee no reaſon; on the contrary, we ſee great reaſon why the Apoſtle ſhould expreſsly have avoided ſuch terms, had this been the utmoſt of his pretenſions.

In our examination of this Verſion we meet with many paſſages in which particular care ſeems to be taken to ſpeak of our Saviour as A Son of God, becauſe the article before *υἱὸς* happens to be omitted. Now this looks like ſtratagem. It muſt be intended to imply ſomething; that our Saviour, for inſtance, is to be conſidered as only figuratively, and not actually, *a* or *the* Son of God; like thoſe, in ſhort, to whom the Word of God came, [Pſalm lxxxii. 6.] or the faithful and elect children of the Goſpel, [John i. 12.] But not to inſiſt here upon the particular circumſtances of diſtinction, ſurely if he is even *once* declared upon proper authority to be ὁ *υἱὸς τῦ* Θεῦ, (and he certainly is ſo, upon the greateſt, as the Verſion ſufficiently expreſſes, Luke xxii. 70, 71. and note ‡) or ὁ *υἱὸς τῦ* Εὐλογητῦ, Mark xiv. 62. The omiſſion of the article in other places does by no means tend to do away the peculiarity of his filiation *, and yet though in the two paſſages juſt referred to the Editors plainly acknowledge that our Lord fully confeſſed himſelf to be "THE SON of GOD," and "THE SON of the BLESSED God;" yet in John xix. 7. they reject Arch, biſhop Newcome's inſertion of the definite article, and make the charge of the Jews to be no more, than that he made himſelf A Son of GOD, which, in any other ſenſe than the one we contend for, could not have amounted to blaſphemy.

They once indeed venture to call him (as *υἱὸς* Θεῦ, without the article,) *A Son of A God;* that is, of Jupiter or Mercury, or Sommonocodom the God of Siam perhaps; however, to be fair with them, it is certainly only put into the mouth of the Roman Centurion; and though we conceive that this officer was not unacquainted with the charge of blaſphemy under which he ſuffered, yet we ſhall not further notice it at preſent, except to obſerve, that as Grotius remarks, it is at leaſt a proof that he thought him as much a God as Hercules, Æſculapius, &c. The Editors however ſhould at leaſt be conſiſtent, but they are not ſo †; they omit or

* That the mere omiſſion of the article is not of the importance the Editors ſeem diſpoſed to infer may appear from the following paſſage of Ignatius. Ἐν Ἰησῦ Χῳ τῷ καθὰ σάρκα ἐκ γένους Δαβὶδ τῷ υἱῷ Ἀνθρώπυ καὶ υἱῷ Θεῦ. How ſtrange and how contrary to the writer's intention would it be to render it, "In Jeſus Chriſt, *the* Son of *a* Man and *a* Son of *a* God."

† In one page they expreſsly render it THE Son of God where the article is omitted in the original, and A Son of God where it occurs.

or inſert both the definite and indefinite article as they chooſe, and this both in regard to the title of Son of God and Son of Man, both of which we think deſignate the Meſſiah. Thus in regard to the latter they inſert the definite article before Ἄνθρωπος in that particular paſſage, John v. 27 *, which Chryſoſtom thought of ſo much moment as to propoſe a new reading. For, ſays he, if according to this paſſage, authority to execute judgment was given to him merely as man, that is, as A Son of MAN, (for the articles are omitted,) a like authority might be given to any man or all men; he propoſes therefore to make the pauſe after "judgment," and then to proceed, Becauſe he is *A Son of Man* wonder not; that is, wonder not that ſuch a power ſhould be given to a Son of Man, becauſe he is in fact much more. For, "the hour cometh, in the which all that are in the graves ſhall hear *his* voice, &c."—Now if this reaſoning is right, and it has certainly been approved by very eminent ſcholars †, and even the Syriac Verſion favours it, we are bound to conclude, that *the* Son of Man is as emphatical as *the* Son of God, and both of them particularly appropriate to the Meſſiah, who is both the Son of God, καθ' ἐξοχὴν in a moſt peculiar and ſingular manner, and the Son of Man in the ſame way, καθ' ἐξοχην, and ſingularly foretold as ſuch by the prophet Daniel. Theſe things therefore require to be attended to. If the omiſſion of the article is of importance, the inſertion of it is of importance alſo. If the omiſſion of it directs us to interpret the paſſage generally, the inſertion of it muſt direct us to interpret it ἐμφατικως. If our Saviour is but once pronounced to be *the* Son of God, ὁ υἱὸς τῦ Θεῦ, then he certainly is ſo emphatically, and in the ſame manner as ὁ υἱὸς τῦ Ἀνθρώπυ, he muſt be man in a peculiar ſenſe. There appears therefore to be nothing gained by this ſcrupulous attention to the articles on the part of the Editors. If Chriſt

occurs, Luke iv. 3. and 9. Grotius and Beza indeed incline to think it ſhould be read without the article in the laſt paſſage, but principally becauſe it is omitted in the former.

* And yet in their notes, give the true reading as adopted even by Mr. *Wakefield*. How much has been thought to depend on the omiſſion of the article here, may be ſeen in Biſhop Bull's Prim. et Apoſt. Trad. Ch. vi. §§ 16, 17, 18, 19, 20, 22, 23. The inſertion of the definite and rejection of the indefinite article is curious enough.

† See Eraſmus in loco, and Bull. Prin. et Apoſt. Trad. Cap. vi. §§ 16, 17, &c.

is *the* Son of God and *the* Son of Man, he muſt be *a* Son of God and *a* Son of Man; but the converſe will not hold good—as a Son of God, and a Son of Man, he loſes that diſtinction which, upon the teſtimony of Prophets, Evangeliſts, and Apoſtles, is peculiarly and ſingularly appropriate to the Meſſiah. Throughout the whole of the New Teſtament he is continually ſpoken of as *the* Son of Man, and as *the* Son of God, ſo emphatically as to leave no doubt but that after ſome manner or other, to us unknown at preſent, he partook of both natures. We have thought it right to notice theſe things, becauſe, without entering into an examination of every paſſage where the caſe applies, we feel warranted in declaring, that there appears to be an obvious intention on the part of the new commentators to confound theſe matters; by putting the indefinite article before *Son* when applied to our Saviour without the article in the original, and not unfrequently *inſerting* the definite article where the terms "Son of God" are applied to ſubordinate beings, though the text does *not warrant* it, as Romans viii. 16. Gal. iii. 16. We do not deny that they have the countenance of the received verſion for the inſertion in the *two* paſſages *juſt cited*, nor do we intend wholly to object to it, though it would be more correct to have omitted it in both verſions; but ſince the Editors do not ſcruple to mark it as an interpolation by printing it in Italics, and are ſo ready to take advantage of every omiſſion of the article when our Saviour is ſpoken of, we feel it our duty to warn the public of the trap laid for them. To ſhow the diſtinction that ſhould be preſerved, we would refer, for inſtance, to Galatians iv. 4, 5, 6, 7, where the ſonſhip of the elect is declared to be a mere matter of *adoption through Chriſt*, who is (with an emphaſis not improperly expreſſed in the received text) declared to be ὁ υἱος αὐτου, God's *own* Son *, *ſent forth from him*

to

* It is curious to ſee how the unlearned may be miſled by prejudiced tranſlators. Nothing ſeems farther from the intention of the ſacred writers than to deſcribe our Saviour as an *adopted* Son of God; in this paſſage he ſeems directly and moſt emphatically to be diſtinguiſhed from thoſe who were to be *adopted* through him. Yet in the 1ſt of Hebrews, ver. 4, 5, where it is expreſsly ſaid in the Greek that Chriſt *inherited* a more excellent name than the angels, and this is enforced by a reference to the Pſalms, where it is ſaid of the Meſſiah, "Thou art my *Son*, this day have I begotten thee." The preſent Editors ſuppreſs the term κεκληρονομηκεν, which

to be born into the world, of *a woman*, *under the law*, that thoſe that were under the law might obtain την υιοθεσιαν, "*adoption*," to be υιοι, *Sons*, διαχριση, through Chriſt. This may entitle them indeed to addreſs God as Αββα, Father, but not to call him, as Chriſt does, παλερα ιδιον, his OWN PROPER Father. For this is undoubtedly the true ſenſe of ιδιον (and the *Jews muſt* have underſtood it ſo. See Doddridge, F. Ex. beſides note (c.) p. 508. vol. 1.) To explain the ſubſequent term ισον in the ſame verſe, the force of which is alſo loſt in the preſent Verſion, ſee John v. 18.

And this ſeems to be a proper place to examine generally how far the preſent Editors have attended to Mr. Sharp's rule concerning the inſertion or omiſſion of the definite article before perſonal, or, as Mr. Middleton terms it, attributive nouns. As they appear to be ſo obſervant of articles, we ought to find this rule properly exemplified here, if any where, or reaſons ſtated for deviating from it; for the rule is now too publicly known, and too reſpectably ſupported *, both by the conſent of modern critics and reference to more antient ones, to be wholly diſregarded by any biblical critics, much more by any Editors of an *improved* Verſion of the New Teſtament. We ſhall carefully examine ſome of the paſſages moſt liable to be affected by the neglect of this rule.

The firſt we ſhall ſelect is that ſtriking paſſage in the 2d ch. of Titus, Mr. Sharp's 7th example of his firſt rule, Επιφανειαν της δοξης του μεγαλου Θεου και σωτηρος ημων Ιησου Χριστου. It was impoſſible for us (we are ſorry to ſay) to turn to this paſſage without ſome ſuſpicions. We knew that

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which marks the inheritance; and render εγω σημερον γεγεννηκα σε, this day I have *adopted* thee! A more glaring deception and evaſion could ſcarcely have been attempted. This is perfectly *ſyſtematic*, perfectly *technical*, in the ſtyle of Unitarian theology. Some acknowledgment indeed we find in the notes, where we are told, that "the *Greek original* and *Archbiſhop Newcome* are totally againſt them."—They had no objection to notice the heirſhip ſpoken of in ver. 2. οντινα κληρονομον παντων; this they render as the received text has it, whom he hath appointed heir of all things. But as they determine the meaning of παντων to reach no farther than to the things of the Chriſtian diſpenſation, they admit the uſual reading, the inheritance of a name above angels, is a different matter.

Beza's admirable note upon it, and the corroborating teſtimony of the Greek fathers examined by Mr. Wordſworth, give it all the authority we could deſire.

* See Brit. Crit. xx. 17.

there

there were two things which might tend greatly to interfere with the true ſenſe of St. Paul—one, the inſertion of the comma after Θεῦ, and the other, the repetition of the particle " of," —two *(apparently)* very inſignificant things, the importance of which indeed can be little underſtood but by profeſſed critics, and yet of *ſuch* importance as to demand the utmoſt attention of thoſe who would protect the public from miſrepreſentations. Upon turning to this Verſion we find *both* admitted; the comma after Θεῦ, and the repetition of the particle " of," as though σωτῆρος was detached from the word preceding. Had not Mr. Sharp written a word about the definite article, this paſſage might have been produced as a ſtumbling-block to the Unitarians. All tranſlators, all commentators, all critics, muſt conſent to be governed by the uncorrupted text of the original. In this there ſeems now to be no difficulty. The comma after Θεῦ has no authority to ſupport it, even if ſome ſuch mark is diſcernable in antient MSS. it muſt be grammatically wrong, as Mr. Sharp has ſhown. We have two perſonal and deſcriptive nouns in the ſame caſe connected by the copulative, without any repetition of the article; and we have ἡμῶν common to both. What can be objected to the regular grammatical rendering of this ſentence, " the glorious appearance of our great God and Saviour Jeſus Chriſt?" Nothing can reaſonably be objected to this; but it *can be* varied *a little;* a comma after Θεῦ will ſeparate it from σωτῆρος, and the particle " of" repeated will ſeem to begin a new ſentence; but we cannot admit it*. In the Greek there is no comma, and according to the fair idiom of languages, there is no authority for the introduction of the particle " of" before Σωτῆρος. The words Θεῦ and σωτῆρις appear to be ſtrictly predicated of Jeſus Chriſt; and to diſfigure this reading by a falſe inſertion of a comma and a particle, is not to *improve* but to *corrupt* the text. After all, the queſtion is better decided, perhaps, by a reference to the term ἐπιφάνεια, as Beza and Whitby ſuggeſt. *The appearance of the Glory of the great God* muſt be the *Shechinah;* muſt be the viſible *Jehovah;* muſt be *the Chriſt*, the *Meſſiah*.—The great God, Jehovah in his utmoſt,

* The following paſſage, the conſtruction of which is perfectly analogous, the Editors have rendered according to the rule, (2 Peter ii. 20. See alſo 2 Pet. iii. 18. Phil. iv. 20. Gal. i. 4.) Κατὰ τὸ θέλημα τοῦ Θεοῦ καὶ πατρὸς ἡμῶν, rightly rendered " according to the will of our God and Father." See alſo Epheſ. v. 20. 1 Theſſ. i. 3. iii. 13. 2 Theſſ. ii. 16.

ineffable

ineffable glory, never did, and never *will* appear in theſe lower regions; but the *viſible Jehovah*, in the *Shechinah*, the *Chriſt*, *Meſſiah*, the *only begotten Son* of God, HE *has* appeared, and WILL appear! with all the power, all the authority, all the glory, all the greatneſs, of his inſeparable Father, who is 'EN—ONE and THE SAME—(after ſome inexplicable manner,) but yet 'EN, ONE, we know not how; but there is an Unity, and there is a Trinity.

The next paſſage we ſhall notice is Epheſians v. 5.——οὐκ ἔχει κληρονομίαν ἐν τῇ βασιλείᾳ ΤΟΥ ΧΡΙΣΤΟΥ ΚΑΙ ΘΕΟΥ. The Editors adopt the received verſion, which Mr. Sharp long ago corrected.—It certainly would be more properly rendered "of *the* Chriſt and God." If articles are of any importance, "of Chriſt and of God," cannot be grammatically right.

Καὶ τὴν χάριν ΤΟΥ ΘΕΟΥ ἡμῶν ΚΑΙ ΚΥΡΙΟΥ Ἰησοῦ Χριστοῦ. 2 Theſſ. i. 12. This is rendered "according to the favour of our God and of our Lord Jeſus Chriſt." The true and exact rendering muſt of neceſſity be, "according to the grace of OUR GOD and LORD Jeſus Chriſt." "Of *our God* and *of our Lord Jeſus Chriſt*," is wholly inadmiſſible. There is not a pretenſion for any ſuch rendering. Let the doctrine to be deduced from this paſſage be what it will, the rendering (with thoſe who lay a ſtreſs upon articles) is ſtrictly thus, "according to the grace of our *God* and *Lord* Jeſus Chriſt." The received Verſion really requires correction, but we look in vain to the preſent Editors for any ſuch emendations.

1 Tim. v. 21. Διαμαρτύρομαι ἐνώπιον τοῦ ΘΕΟΥ ΚΑΙ ΚΥΡΙΟΥ Ἰησοῦ Χριστοῦ. This is rendered "I charge thee in the preſence of God and of the Lord Jeſus Chriſt." The received verſion is much the ſame; but it manifeſtly ſhould be, "I charge thee before the God and Lord Jeſus Chriſt."

We could ſelect other paſſages, well known to critics, illuſtrative of the propriety of our remarks, but as they would be from books, which the Editors have marked as *diſputed*, we forbear to produce them; we ſhall therefore only refer to them, with this obſervation, that in the preſent Verſion they are rendered ſo as to be liable to the correction of Mr. Sharp's rule. They are as follow: 2 Peter i. 1. Jude 4.

We have thus far then endeavoured to ſhow, as fully as our narrow limits will admit, that the Jewiſh term *Jehovah*, the incommunicable name of the *One* great God, muſt often be intended in the writings of the New Teſtament by the term Κύριος, particularly where the *Jewiſh* writers of the *New* Teſtament refer to the paſſages of the *Old*, in which the *name*

of

of *Jehovah* is unqueſtionably applied to the Meſſiah. If all the four Evangeliſts, for inſtance, in their accounts of the preaching of St. John, refer diſtinctly to the prophecy of Iſaiah, ch. xl. 3. and cite it in the very words of the Jewiſh tranſlators of the Old Teſtament, Κυρίε muſt have the ſame force in all theſe places. In the Septuagint it is undeniably the rendering of Jehovah; in the original it is plainly predicated of the Meſſiah to come, that "Glory of the Lord (Jehovah) that ſhall be revealed," v. 5. In the New Teſtament it is plainly applied to Chriſt, and what doubt therefore can remain but that *Jewiſh writers* have plainly ſpoken of him as JEHOVAH, ἡ Δόξα Κυρίε, the *Revealed Glory of God*, which in Jewiſh phraſeology is but another name for the *Viſible Jehovah*, the *Word of God*. If this be ſo, why ſhould we heſitate to apply Mr. Sharp's rule to the Greek, and to conclude, that according to the plain idiom of that language the term Θεος is alſo applied to him in ſundry paſſages, and conſequently that we have the double teſtimony of the Hebrew and Greek phraſeology in favour of his divinity. This may be called the "technical phraſeology of a ſyſtematic theology," but we cannot help it. We ought indeed, as critics and interpreters of Holy Writ, only to inſiſt upon it the more ſtrongly. For what would the public deſire but to be put in poſſeſſion of the real *ſyſtem* of Revelation, expreſſed in terms the moſt ſtrictly *ſuitable* and *appropriate*. It is the deſire of doing this alone that could lead us into ſuch diſcuſſions.

We have alſo endeavoured to ſhow, though we have not fully entered into this argument, that divine *worſhip* may reaſonably be held to have been conſidered as juſtly rendered to Chriſt by the Evangeliſts, though expreſſed in terms of ſome ambiguity. The Editors often dwell upon the circumſtance of the Evangeliſts not contradicting the obvious ſenſe of certain terms in their ſeveral Goſpels, as a proof that ſuch ſenſe muſt be the proper one. If the Evangeliſts could be expected to do this, they muſt be ſuppoſed to have been extremely circumſpect in the uſe of terms; and conſidering therefore that the claim to divine honours had involved our Saviour in the charge of blaſphemy, and that προσκυνεῖν was a ſuſpicious expreſſion, (not to inſiſt again upon the term Κυριος), it is ſcarcely to be ſuppoſed credible that they would have hazarded the uſe of ſuch terms, without ſome qualifying expreſſion, had they not at leaſt believed in their own minds, and intended therefore to intimate, that divine worſhip was due to Chriſt. If St. John wrote the Apocalypſe, and St. Luke the Acts of the Apoſtles, they muſt have known

and

and felt the risk they must have run in the application of such terms to the "Son of God;" see Revelations xix. 10. xxii. 8, 9. and Acts x. 25, 26. Whoever will be at the pains to examine the passages in which these terms are applied to our LORD by the *Evangelists*, and consider also the particular circumstances of *each several case*, will, we are confident, be led to conclude, that in the estimation of those sacred writers, *worship* in its highest sense was due to the Saviour of the world.

We have been led also to notice the attention *apparently* paid (certainly not in any uniform manner) by the *Editors* to the Greek *articles*, as prefixed or not so, to personal and descriptive nouns, by which they have not scrupled to describe the sonship of the Messiah in the low and indefinite terms of *a* Son of *a* God. The impropriety of this expression is glaring, and if it were not, could settle nothing, because the question turns upon this point only, whether our Saviour was καθ' ἐξοχην, by eminence, and indeed exclusively *THE* SON OF GOD, which undoubtedly in many strong passages he is declared to be, nay asserted to be so by Himself.

Such are the points hitherto discussed, (as briefly as we could,) and with a view merely to forewarn the public that a version of ancient Greek and Jewish writings ought not to be received without some enquiry into ancient opinions, and the idioms of the original languages, a wilful disregard of which two circumstances may enable any *man* or set of men to mislead the illiterate, and give a plausible appearance to the most erroneous tenets. We should now direct our attention to those passages of Scripture which imply the pre-existence of our blessed Saviour; but we really find the matter so increase upon us as to preclude all hope of inserting all we have to say in the form of Reviews. We must therefore content ourselves with having given this specimen of the arts of these adversaries, and reserve the rest to be included with this, which we have printed in two articles, in a separate publication. E. N.

ART. VIII. *General View of the Agriculture of the County of Devon, with Observations on the Means of its Improvement; drawn up for the Consideration of the Board of Agriculture and Internal Improvement. By Charles Vancouver.* 8vo. pp. 479. 15s. With Plates. Phillips. 1808.

THAT works of this description are of very great utility, when properly conducted, there cannot be a shadow of doubt; but, in general, they are produced with a rapidity that

that is apt to excite a ſuſpicion of their merit. The preſcribed tour, in which the materials are to be collected, is generally performed within ſo ſhort a time, and of that time ſo much is ſpent in good cheer, that the product is not often as ſatisfactory as could be wiſhed. It muſt be obſerved, alſo, that the touriſt is obliged, for his good cheer and his materials at one and the ſame time, to three or four gentlemen of a county, or to their ſtewards and dependants. He feels himſelf, indeed, ſo highly honoured by the hoſpitalities of the gentleman, that he ſcarcely finds leiſure for the ſteward or the hind, to whom he is referred for information on the ſubject of his enquiries: not but the lord ſo far gives his perſonal attention to the buſineſs of the ſurveyor, as to perſuade the latter to repreſent things through the medium of his prejudices, wherever prejudice may happen to intervene. If fond of innovation, for inſtance, if occupied in the purſuit of any theoretical ſcheme, he is ſure to bring forward his new plan in the moſt diſtinguiſhing light, to enumerate inſtances of its ſucceſs, and to inſinuate himſelf ſo far into the good graces of his ſurveyor, as to throw objects of real importance into ſhade, and interrupt the due proceſs of agricultural examination. A ſenſe of gratitude for the civilities of his entertainer, cannot but have ſome influence on the mind of the traveller; and thoſe few gentlemen, to whom he may have introduced himſelf by recommendatory letters, ſtand prominent in his pages—the firſt in the county for every talent—for every "virtue under heaven;" while their demeſnes are gardens, and all the circumjacent grounds a wilderneſs.

To what extent, or whether in any degree at all, theſe remarks may be applicable to the work before us, the public, and more particularly the people of the county whom it moſt concerns, muſt determine. Mr. Vancouver is, unqueſtionably, a man of intelligence, and much practical knowledge; but, whether he has been determined to advert to oral or new information only, or has ſufficiently availed himſelf of the aſſiſtance to be derived from prior publications, is to us at leaſt doubtful. That he ſet out with a reſolution to perform his taſk, independent of all provincial books, ſeems evident enough from the general tenour and complexion of his performance; for even where he is incidentally and almoſt unavoidably indebted to an author for a fact, or an illuſtration of an argument, he ſeems apprehenſive of the ill effect of a note of reference to his original. He appears to be continually in fear of being claſſed with the gleaners and touriſts of the day, whoſe character as ſuperficial obſervers is, to Mr. Vancouver's feelings, repulſively ſhocking. And be

equally

equally dreads a contact with any profeſſed writer of provincial hiſtory.

His full deſcriptions of two or three gentlemen's ſeats, to the excluſion of all others, certainly carry with them an appearance of partiality. Of *Clovelly* (which this author thinks proper to call *Clovella*) the following is a good delineation; but if his province were to *deſcribe*, there were many other places equally deſerving his attention as a man of taſte.

"The little town and harbour of Clovella are ſituated at the mouth of the ravine, or rather deep hollow, above noticed; it is neatly built on the lower bench of the cliffs, and their aſcending ſides, and chiefly ſupported by its fiſheries, and the lime-works, which latter are here ſupplied from the oppoſite coaſt of Wales. Its harbour is protected from the weſtward by an excellent pier, within which all the craft and ſhipping, reſorting to the port, can at all times ride and lie with the moſt perfect ſafety: it is only to be lamented that this, as well as the harbour of Ilfracombe, is not upon a much larger and extended ſcale. They are, however, both wonderfully convenient as far as their capacity extends, and reflect the higheſt praiſe and honour to the individuals who have ſo nobly conſtructed them. Clovella-houſe is ſituated in a well-choſen ſheltered ſpot, adjoining which is a range of rich arable and graſs land, with a conſiderable ſkirting of oak and other thriving woodland; the ſoil varies from a moiſt grey loam, on a brown and yellow clay, to a looſe friable hazel-coloured mould, on a bed of rubbly reddiſh-coloured ſchiſtus clay, apparently derived from a decompoſition of the killas rock, which here riſes in much thicker fragments than has been hitherto obſerved to the eaſtward. The approach to Hartland-abbey is rendered particularly intereſting, by the length of the vale through which the road winds to the houſe. This valley averages rather leſs than a quarter of a mile in breadth, and is ſupplied by a conſtant ſtream for the purpoſe of irrigation. Its ſides are covered with an unbroken range of oak-wood, the tops of which, though towering to a conſiderable height, are ſtill ſhorn by the force of the weſterly winds, in ſo ſmooth and uniform a manner, as ſeems to bid defiance to the utmoſt efforts of art to produce or imitate. This part of the valley is terminated by the abbey and pleaſure-grounds, on each ſide connected with the woodland. The front and other parts of the building, although generally appearing in a modern dreſs, ſtill retain moſt of the principal features of its primitive character. The Gothic arch ſeems here rather to embelliſh than abate the beauty of modern deſign. Paſſing through the hall, you enter the weſtern apartments of the building, where a continuance of the front valley preſents itſelf in the form of a ſmall deer-park, ſurrounded with woodland, the inhabitants of which are ſeen confidently grazing under the ſtudy-windows. The whole, indeed,

indeed, appears ſo happily in uniſon with the benevolent diſpoſition of the proprietor, that it becomes abſolutely impoſſible, however indifferent to the obſervance of ſuch ſcenes, to behold Hartland-abbey, and at the ſame time to know the worth and virtues of its owner, without feeling a glow of the higheſt ſatisfaction at ſo well-merited a diſtribution of the gifts of Providence." P. 17.

In enumerating the towns and rivers at p. 8, the Author betrays a moſt unpardonable negligence in regard to the ſpelling. We at firſt ſuſpected that he had diſapproved of Mr. Polwhele's etymologies and ſpelling agreeable to ſuch derivations; but, as we proceeded further, we found that the miſpellings originated in ignorance and inadvertency. In this, and many ſubſequent pages of the book, we meet with names which are quite new to us.

" In the pariſh of Cruwys-*Mortchard*," (*Morchard*, he ſhould have ſaid) " the celebrated foſſil-bacon was diſcovered;" of which a full account (he ſhould have added) is given in Mr. Polwhele's Sketch of the Natural Hiſtory of Devonſhire; for we know no other work in which ſo particular a deſcription of that foſſil-bacon is to be found.

In a book of practical uſe, ſpeculation ought to be carefully avoided; and this Author ſeems to be ſufficiently aware of the folly of hypotheſis, yet, in ſome inſtances, he is fanciful. When he cordially agrees with Fraſer, in the obſervation, that " an openneſs of heart and mildneſs of character—a general urbanity of manners, and deſire to pleaſe, prevail among all claſſes, from the peer to the peaſant—among both male and female ſervants," we ſo far attend to his remark, as to have no doubt of his own good reception among the inhabitants, but we cannot pay any other regard to his evidence. A traveller paſſing through a county can never be a competent judge of the manners of that province, as contradiſtinguiſhed with others. What he ſays about the binding of apprentices, and the ſeverity of their ſervitude, remains, we conceive, to be proved. That female apprentices, of ten or twelve years of age, are generally employed, on the Devonſhire farms, in ſcraping lanes and yards, in turning over *mixings*, and in filling dung-pots, we do not believe. Mr. Vancouver may have ſeen a ſolitary inſtance of a girl ſo employed: hence he infers, that every female apprentice is ſo employed. This reminds us of the dog and ſalmon at Totnes. A traveller happening to obſerve at Totnes, a dog bringing out a ſalmon from the river in his mouth, thought proper to conclude, that the ſalmon-fiſhery was conducted in Devonſhire by dogs, and told the public ſo, and was ſo happy

as to obtain pretty general credit; for almoſt all the touriſts ſince, with Gilpin in their rear, have repeated the ſtory, and a pretty ſtory have they made of the miller's dog and the ſalmon. With reſpect to the character of the Devonſhire folks, Mr. Vancouver reſembles the ſatyr that blew hot and cold: for, at p. 367, he ſtates, that "in ſome parts of the county, ſheep-ſtealing ſeems to be practiſed as a buſineſs, and that it is carried on to a moſt atrocious extent." In the vicinity of Exmoor, we allow, that farmers often ſuſtain a loſs from this circumſtance; in the neighbourhood of Dartmoor, ſometimes; but, in the reſt of Devonſhire, very ſeldom, if at all—we mean as compared with other counties. This gentleman's independence upon authors has occaſioned, as we have already intimated, frequent miſtakes. At p. 244, Mr. V. aſſerts, "The miſſletoe has no where been obſerved in the orchards in this county." According to Mr. Polwhele, however, the miſſletoe (which grew ſome years ſince on the lime-trees in Chudleigh-town) is to be found on ſeveral apple-trees in Lord Clifford's grounds. It is ſtill plentiful on the apple-trees at Tetcot. P. 95.

After theſe exceptions (though many more might certainly be made) we ought, in juſtice to the Author, to declare, that on the whole, we think him well qualified for the taſk aſſigned him by the Board of Agriculture. His views of agriculture are, we doubt not, ſufficiently accurate; and his obſervations on the means of its improvement are founded, in general, upon experience, and have always good ſenſe to ſupport them.

ART. IX. *Arrian's Voyage round the Euxine Sea tranſlated; and accompanied with a Geographical Diſſertation, and Maps; to which are added, three Diſcourſes. 1. On the Trade to the Eaſt Indies by Means of the Euxine Sea. 2. On the Diſtance which the Ships of Antiquity uſually ſailed in twenty-four Hours. 3. On the Meaſure of the Olympic Stadium. With Maps, &c.* 4to. 212 pp. 1l. 1s. Cooke, Oxford; Cadell, &c. London. 1805.

OUR attention having been recalled to theſe ſubjects, by the late publication of the Dean of Weſtminſter *, the

* "The Voyage of Nearchus, with the Periplus of the Erythræan Sea," in the originals, with a Tranſlation and Notes, forming a third volume to his Hiſtory of Ancient Commerce.

phantom of this unnoticed, though truly valuable work, ſtarted up, and upbraided us with our neglect. We plead guilty to its accuſation; and though we might urge ſome excuſes, we attempt it not, but endeavour, late as it is, to repair our fault.

Though we are not authorized by any thing in the publication itſelf, we boldly aſcribe it to Dr. Falconer, of Bath; not, as we conceive, upon mere report, but upon good teſtimony, and the probability of the thing. His brother, Mr. Falconer, ſome time ago deceaſed, was engaged for many years in preparing that edition of Strabo, which has ſince appeared from the Clarendon preſs. Mr. Thomas Falconer, ſon of the doctor, appears as the active editor of his uncle's work. To complete the ſervices of the family to ancient geography, Dr. Falconer (if our aſſertion be juſt) attached himſelf to this curious tract; the illuſtration of which, by ſuch a body of learning as here appears with it, muſt have been the work of ſome years.

Arrian, who wrote this Periplus of the Euxine Sea, was undoubtedly Arrian of Nicomedia, the author of the Hiſtory of Alexander, the Tactics, the Indica, which includes the Periplus of Nearchus, and other tracts. He appears to have been a favoured and confidential officer under the Emperor Adrian, to whom this account of the Euxine is addreſſed; evidently as by a perſon acting under the Emperor's authority. The other author, to whom the name of Arrian has been aſſigned, probably from the ſimilarity of the ſubject on which he wrote, the Periplus of the Erythrean Sea, is determined by internal proofs to have been about a century prior to this; but much inferior as a writer, though valuable for the information he gives, which the learned Dean of Weſtminſter has ſo ably employed.

The Periplus of the Euxine Sea is a ſhort tract, and conſiſts of three parts: 1. The Report of the Author's own Voyage from Trapezus to Dioſcurias. 2. The Account of the Diſtances of Places from Byzantium to Trapezus. 3. The Account of Diſtances from Dioſcurias, round the Northern and Weſtern Coaſts, to Byzantium. This part has not ſo much the appearance of being the reſult of the author's own obſervations as the two former, but probably was collected to complete his account. The whole is extremely curious, and well worthy of the labour which has here been beſtowed upon it. The opening of the Periplus is particularly intereſting, as exemplifying the mode of flattery then offered to the Roman Emperors, and ſeveral other particulars relating to the manners of thoſe times.

"We

"We came in the courſe of our voyage to Trapezus, a Greek city in a maritime ſituation, a colony from Sinope, as we are informed by Xenophon, the celebrated hiſtorian. We ſurveyed the Euxine Sea with the greater pleaſure, as we viewed it from the ſame ſpot, whence both Xenophon and yourſelf had formerly obſerved it. Two altars of rough ſtone are ſtill ſtanding there; but, from the coarſeneſs of the materials, the letters inſcribed upon them are indiſtinctly engraven, and the inſcription itſelf is incorrectly written, as is common among barbarous people. I determined therefore to erect altars of marble, and to engrave the inſcription in well marked and diſtinct characters. Your ſtatue, which ſtands there, has merit in the idea of the figure, and of the deſign, as it repreſents you pointing towards the ſea; but it bears no reſemblance to the original, and the execution is, in other reſpects, but indifferent. Send therefore a ſtatue worthy to be called your's, and of a ſimilar deſign to the one which is there at preſent, as the ſituation is well calculated for perpetuating, by theſe means, the memory of any illuſtrious perſon. A fane or temple is there conſtructed, built of ſquared ſtone, and is a reſpectable edifice; but the image of Mercury, which it contains, is neither worthy the temple, nor the ſituation in which it ſtands. Wherefore, if you ſhould think proper, ſend to me a ſtatue of Mercury of not more than five feet in height, as ſuch a ſize ſeems well proportioned, and ſuitable to that of the building. I requeſt alſo a ſtatue of Phileſius * of four feet in height; for it ſeems to me reaſonable that the latter ſhould have a temple and an altar in common with his anceſtor. Hence whilſt ſome perſons ſacrifice to Mercury, and ſome to Phileſius, and others to both, they will all do what is agreeable to both theſe deities; to Mercury, as they honour his deſcendant; to Phileſius, as they honour his anceſtor. Wherefore I myſelf ſacrificed an ox there; not as Xenophon did in the port of Calpe, when he took an ox from a waggon on account of the ſcarcity of victims; whereas here the Trapezuntines themſelves furniſhed no contemptible ſacrifice. We examined the entrails of the animals ſacrificed, and performed our libations upon them. I need not mention to you in whoſe behalf we firſt offered our prayers, as you are well acquainted with our cuſtom on ſuch occaſions, and as you muſt be conſcious, that you deſerve the prayers of all, and eſpecially even of thoſe who are under leſs obligations of gratitude than myſelf." P. 1.

It will be ſeen by this ſpecimen, that the ſtyle of Dr. F.'s tranſlation is natural and good, and it is, we can ſay, ſufficiently cloſe to the original. His illuſtrations ſubjoined are thoſe of a found and elegant ſcholar, and every way honourable to him. The following argument, as it touches a queſ-

* Phileſius, as a deſcendant of Mercury, ſeems to be totally unknown. *Rev.*

tion not long ago involved with that of the hiſtory of Troy, we have peculiar pleaſure in copying.

" Arrian derives the name of this place [Aſparus] from Abſyrtus, the brother of Medea, whom ſhe is ſaid to have murdered at this place, and whoſe ſepulchre was ſtill to be ſeen.

" I wiſh to obſerve here, that the numerous traditions and local evidences of the Argonautic expedition, which Arrian diſcovered on this coaſt, and which other writers have recorded to have exiſted in the neighbouring countries, are ſtrong preſumptive proofs that ſuch a voyage was once undertaken, and that the hiſtory of it is not merely an allegorical tale invented by poets, or perſons of fertile and flowery imagination, but a narrative of a real event. The purpoſe of it is undoubtedly very myſterious, and the circumſtances, which accompany it, complicated with poetical imagery and mythological machinery; but that ſuch a hero as Jaſon commanded ſuch an expedition, ſeems to me unqueſtionable. The proofs of it are not derived from Greece, the region of fabulous invention, but were found to ſubſiſt in countries barren, uncultivated, and of vaſt extent, ſuch as no forgery of ſuch a kind could influence, or probably penetrate. Strabo and Diodorus obſerve, that Armenia, Media, Colchis, Iberia, the whole coaſt of the Euxine ſea, the Propontis, and the Helleſpont, were full of heroic monuments of this expedition. It is indeed ſomewhat extraordinary, that any of theſe ſhould have remained even to the time of Strabo, ſince he tells us, that they were induſtriouſly deſtroyed by Alexander's Generals, from a ridiculous jealouſy, leſt the fame of Jaſon might outrival that of their maſter. Parmenio, as Strabo tells us, deſtroyed one of this kind at Abdera.

" This account is confirmed by Juſtin, who alſo ſays, that nearly the whole of the Eaſt paid divine honours to Jaſon as to their founder, and that the jealouſy of Parmenio prompted him to deſtroy ſeveral of the temples erected in honour of Jaſon.

" Tacitus obſerves, that the Iberians and Albanians, nations almoſt barbarous, retained notwithſtanding, even in his time, the tradition reſpecting Jaſon, and the Argonautic expedition. Theſe are facts which cannot be forged, and afford arguments of the authenticity of the hiſtory much ſuperior to any that can be urged againſt it from its ſeeming improbability and abſurdity, things of which we are at preſent very incompetent judges, conſidering the difference of our age, climate, and manners, and alſo the obſcure and mutilated accounts which we have of thoſe remote ages. But ſhould we preſume to declare all hiſtory fabulous, or unfounded, in which the events did not exactly coincide with our ideas of probability, we ſhould expoſe our own pride and narrowneſs of ſentiment, which cannot ſubmit to credit any thing, but ſuch as we can exactly reconcile to ſuch principles, as we may premiſe, as neceſſary to truth.

" The hiſtory of the Cruſades, an expedition almoſt as unaccountable as that of Jaſon, undertaken by a ſet of military adven-

turers, in an age nearly as rude and as warlike as that of the Argonauts, is disguised in the prose accounts we have of it, with as much imagery as the poem of Apollonius Rhodius, and little less incredible. Yet we do not therefore question the existence of Peter the Hermit, of Godfrey of Bouillon, or of Raymond of Toulouse; or deny, that such persons conducted armies into Palestine, and actually founded a kingdom there, which subsisted for more than two centuries." P. 40.

As we have lately had occasion to enquire respecting the inscription to Jupiter Urius, which is now so happily lodged in the British Museum, we shall here observe, that the account of the celebrated temple to that deity, 120 stadia from Byzantium, on the Asiatic side of the Thracian Bosphorus, is here very satisfactorily given, at p. 54. That it was called τὸ ἱερὸν, *the temple*, by way of eminence, was, however, more fully explained by Dr. John Taylor, in that preface to his Opuscula, in which he so justly celebrates the triumph of Bentley's skill, and gives an engraved fac-simile of the inscription, as it may now be seen at the Museum: "Iisdem ipsissimis literis exaratum," says he, "quibus criticus ille insignis, *divini plane ingenii*, optimique augurii, dudum exarari contendisset. Singulare illud et ἀγχινοίας et felicitatis exemplum!" In this place he gives a collection of passages from Herodotus, and several other classics, particularly *Demosthenes*, on whom he was employed, who have used τὸ ἱερὸν, absolutely, for this particular temple, and can only be explained by this reference. Nor have all these instances been since attended to by subsequent editors. It is remarkable, that an ancient inscription, from so very celebrated a place, should now be visible in London.

We cannot too much praise the accuracy, and minute attention, displayed not only in this first, or geographical dissertation, which may also be considered as the translator's notes on the Periplus, but also in the three other dissertations, mentioned in the title-page. Their subjects are of great importance, in the history of ancient geography and commerce, and are discussed with a degree of care, and a copiousness of learning, which will amply repay the attention of the student who shall most diligently examine them. To the map of the Euxine sea, taken from D'Anville, no objection can be made, except that all the places mentioned in the Periplus are not there introduced. The plan of the coasts, as taken from the Pentingerian tables, is the more acceptable, as it is so very difficult for readers in general to see any specimen of that very curious monument of antiquity; of which the only perfect edition (Scheyb's) is so very scarce and

valuable. This whole work, as we have ſaid, is highly creditable to its author, and will form a fit companion to the learned and juſtly-approved volumes of the Dean of Weſtminſter on ſimilar ſubjects.

BRITISH CATALOGUE.

POETRY.

ART. 10. *Quid Nunc? Selections from the Poems of the late W. Cowper, Eſq. contraſted with the Works of Knox, Paley, and others; on Faſhion, Cards, Charity, Clergy, Prieſt, Pulpit, Duelling, Slander, Lying, Duplicity, Domeſtic Happineſs, Vice, Seduction.* 8vo. 47 pp. 1s. 6d. Saliſbury, Eaſton; London, Hatchard. 1809.

The greater number of theſe ſelections from Cowper are taken, not from his moſt popular work, "The Taſk," but from his Poems in Rhyme; which, though leſs known, (and perhaps on that account moſt properly choſen) contain many ſtriking ſentiments, expreſſed in plain but terſe language. The proſe remarks ſubjoined to them are chiefly ſelected from Knox's Eſſays and Paley's Moral Philoſophy, both writers of merit; the latter of whom, in particular, cannot be ſtudied with too much attention. This little pamphlet may therefore be a uſeful and convenient manual for thoſe young perſons who have not the opportunity to procure, or leiſure to read, the works from which it is derived.

Why this publication ſhould have the title of *Quid Nunc?* does not very clearly appear. We diſlike all quaint and affected denominations. The word *contraſted* is alſo unhappy, ſince it ſeems to mark an oppoſition; whereas the paſſages all conſpire to the ſame good purpoſes.

ART. 11. *Vocal Repoſitory Tracts; containing Selections of Songs adapted to Perſons in humble Life, ſuited to their Occupations and Amuſements, and teaching good Morals.* 1d. each Tract, containing 16 pages, or 6s. per hundred. Pitts. 1809.

A very happy deſign, as happily executed. The miſchief to young minds, produced by licentious ſongs, is probably far greater than the public generally apprehend, being, for the moſt part, removed from notice. To counteract and prevent this miſchief is a moſt ſalutary undertaking, and ſtrongly deſerves the concurrence of all friends to the cauſe of virtue and good order. But the reſpectable editor of this work having well explained his deſign, we ſhall adopt his account of it, earneſtly wiſhing to theſe entertaining as well as inſtructive tracts, a moſt extenſive circulation.

"In the preface to a Collection of Songs, in two volumes, 12mo. printed in 1806, (a third volume was publiſhed in 1808) I mentioned, that it was my 'farther intention, when leiſure and opportunity concurred, to have Selections printed in ſmall *Tracts*, after the manner of *The Cheap Repoſitory* Tracts, for circulation amongſt the loweſt claſſes of all.' This purpoſe, I hope, I have at length accompliſhed. Theſe are chiefly old popular ſongs, but altered where it appeared neceſſary, either on account of indecency, or profaneneſs, or a want of application; and many of them are new. Each collection has ſome appropriate title, as—Rural Melody, the Honeſt Farmer, the Whiſtling Ploughman, the Shepherd's Pipe, the Harveſt Songſter, the Rural Poets' Garland, the True Lovers' Knot, Domeſtic Harmony, the Friendly Society Songſter, the Winter Fire-ſide, the Cheerful Sailor, the Gallant Soldier, the Voice of the Nation, &c. &c.

"As the object of this work is to ſuperſede the licentious and profane traſh, which is circulated about the country by hawkers and ſhopkeepers (frequently, perhaps, without their being aware of the bad tendency of it) to the poiſoning the minds of thouſands; thoſe who think well of the undertaking may forward it by giving copies to their ſervants and labourers in their neighbourhoods, where there is ſinging at their feſtive meetings; alſo by directing ſhopkeepers and hawkers where to purchaſe them; or by keeping a quantity by them, and giving them to hawkers, (after having, perhaps, purchaſed their ſtock of objectionable tracts at the prime coſt, with a view to deſtroy them) or by giving them to beggars to ſell, inſtead of relieving them with money in the firſt inſtance.

"As the work may, at firſt ſight, ſeem trifling to many, yet as that which appears a triſle is often of the moſt ſerious conſequence, and many a mind has perhaps been tainted by a looſe ballad inadvertently purchaſed, the Editor hopes, that the ſerious part of the public will give it the encouragement which he thinks it deſerves. He has no wiſh to caſt a gloom over ſociety, nor to diſcourage, but rather to promote, the mirth which is innocent; and, while he wiſhes to contribute to the ſtock of harmleſs amuſement, his object is, at the ſame time, to inſtil good principles into the mind.

JAMES PLUMTRE."

ART. 12. *The Warrior's Return, and other Poems, by Mrs. Opie. The Second Edition.* 12mo. 185 pp. 6d. Longman and Co. 1808.

Mrs. Opie's Poems are generally of the plaintive and melancholy caſt, and are expreſſive of ſtrong feeling, united with a natural taſte for poetry. The tale mentioned in the title page is a very tragical one, of a father, who returning home to his family, after long abſence in the Cruſades, finds that, by a ſtrange combination of circumſtances, he had there killed his own ſon. The ſecond is a no leſs ſorrowful tale of a Nun, who deſtroys herſelf for

love. We turn from these hopeless distresses to the following pleasing picture of conjugal affection.

" SONG.

" Yes, thou art changed since first we met,
But think not I shall e'er regret,
Though never can my heart forget,
The charms that once were thine:
For, Marian, well the cause I know
That stole the lustre from thine eye;
That proved thy beauty's secret foe,
And bade thy bloom and spirits fly:
What laid thy health, my Marian, low,
Was anxious care of mine.

" O'er my sick couch I saw thee bend
The duteous wife, the tender friend,
And each capricious wish attend
With soft, incessant care.
Then trust me, love, that pallid face
Can boast a sweeter charm for me,
A truer, tenderer, dearer grace
Than blooming health bestowed on thee; ....
For there thy well-tried love I see,
And read my blessings there." P. 87.

We conceive that second edition, in this title-page, means only that many of the poems have been separately printed before. There is an elegant frontispiece.

ART. 13. *Eccentric Tales, in Verse. By Cornelius Crambo, Esq.* 12mo. 140 pp. 5s. Tipper. 1808.

There is no misnomer in this title. The tales are truly eccentric. We wish we could say that they had no other fault; but they have too often that species of eccentricity for which certain *Crazy Tales* were long ago famous. That they have an easy vein of humour, and natural versification, it would do our taste no credit to deny; but they turn too much upon monks, and those anecdotes related of them, which savour more of satire than of fact. The concluding tale, entitled Bonomi, is however perfectly unexceptionable; and the same may be said of the *Miser's Will*, and one or two more; but the majority are too much in the style of Poggio's *Facetiæ*, from which some among them are taken.

We cannot divest ourselves of the notion, that they proceed from the facetious author of *Broad Grins:* and having said that, it cannot be necessary for us to give a specimen of their style. The following Shandean introduction to the Preface will produce a smile. After two three lines of mere asterisks, the author proceeds;

**** " Now this I consider, if not the best possible motive for

for laying the following pieces before the public, at leaſt to be one, which the profoundeſt animadverter that ever penned a paragraph, critical or explanatory, will find it extremely difficult to ſtart a ſingle objection againſt."

We certainly cannot object. But we object to the frontiſpiece, as well as the tale it is deſigned to illuſtrate.

ART. 14. *Exerciſes on Elocution, a Poem, Select and Original, powerfully intended for Public Recitation. Compiled and written by J. V. Button, of the Claſſical and Commercial Academy. Cliff. Lewes.* 12mo. 3s. 6d. Button. 1809.

The principal objection to this little volume, to us at leaſt, who every hour become more and more ſenſible of the value of ſight, is the ſmallneſs and indiſtinctneſs of the type. The Poems in general are well choſen, in point of intrinſic merit, but perhaps not the moſt judiciouſly with a view to public recitation. We do not eaſily comprehend how ſuch poems as thoſe of Peter Pindar, or the Broad Grins already mentioned, can be conſidered as ſuitable exerciſes in Elocution. Among the Original Poems are two very pleaſing compoſitions, by a young gentleman, reſident in India, for one of which we wiſh we had room.

ART. 15. *A Monody on the Right Hon. William Pitt. Dedicated by Permiſſion, to her Grace the Ducheſs of Richmond. By the Rev. Dr. Dealtry, LL. D.* 4to. Stockdale. 2s. 6d. 1809.

The worthy Doctor is rather late in his elegiac contributions to the memory of Mr. Pitt; and, indeed, if he had withheld them altogether it might have been well, as we do not think that the fame of either will be much increaſed or exalted.

"See o'er all other candidates for fame
Peerleſs pre-eminence proud Pitt proclaim."

Alas, for ſuch alliteration, and alas alſo that we have another melancholy ditty to notice from the ſame pen.

ART. 16. *Elegy on Sir John Moore, K. B. Dedicated by Permiſſion to his Grace the Duke of Richmond. By the Rev. Robert Dealtry, LL.D.* 4to. 2s. 6d. Stockdale. 1809.

Gentle reader, accept of the firſt lines, and e'en do whatever you pleaſe with them:—

Ye who ere wept a hero's triumph o'er,
Weep *largely* now for ever honoured Moore—
No, not for him the ſtreams of anguiſh flow,
He left a ſcene of trouble and of woe;
For ſcenes of bliſs which now from earth refined,
Await the ſoldier and the Chriſtian joined.
By him was each domeſtic duty done,
The kindeſt brother and the tendereſt ſon;
A mother's, ſiſter's heart, and his were one."

ART.

DRAMATIC.

ART. 17. *Man and Wife; or More Secrets than One, a Comedy, in five Acts, as performed at the Theatre Royal, Drury-Lane. By Samuel James Arnold, Esq. The Eighth Edition.* 8vo. 90 pp. 2s. 6d. Longman and Co. 1809.

On a play which filled the houſe, as long as the houſe ſtood, and has gone through at leaſt eight editions in print, what can we beſtow but commendations? It muſt be ſtrongly attractive, or it could not have produced theſe effects. The author very modeſtly thanks the Actors, as having contributed to its ſucceſs. But in all ſuch caſes the obligation is mutual; and the performers are as happy to have entertaining parts to act, as the writer can be to ſee them well repreſented.

A very amuſing character, and rather novel, is Mr. O'Dedimus, an Iriſh Attorney, who ſeems to be a rogue, and turns out honeſt. The characters of Fanny and Helen are intereſting; and the cataſtrophe is as unforeſeen as any change of the kind that we recollect; nor does it offend againſt the laws of probability, more than in ſuch caſes is uſual and allowed. We congratulate Mr. A. on his ſucceſs, and ſhall be glad to ſee him purſue it.

ART. 18. *Muſic Mad. A dramatic Sketch; as performed with the greateſt Applauſe, at the Theatre Royal, Hay-market. Written by Theodore Edward Hook, Eſq.* 8vo. 33 pp. 1s. 6d. Chapple. 1808.

A more whimſical little trifle than this we never ſaw; but it ſeems to have diverted the auditors; and the author by no means appears to be vain of it. He very handſomely attributes its ſucceſs to the actors Matthews and Liſton, and ſays, that in juſtice to them he publiſhes it, "that the town, ſeeing how weak it is in itſelf, may know what is due to *them.*" This, and the unaſſuming name of *Sketch*, may ſurely ſilence criticiſm.

NOVELS.

ART. 19. *The Soldier's Orphan; a Tale. By Mrs. Coſtello.* 3 Vols. 12mo. 10s. 6d. Longman and Co. 1809.

There is certainly ingenuity of contrivance in this production, ſome well-imagined ſcenes, and well-conducted dialogue. The incidents, perplexities, embarraſſments, eſcapes, and fortunate concluſion, will be found much the ſame as in other books of the kind. Two or three agreeable pieces of poetry are interſperſed.

ART.

ART. 20. *Nubilia in Search of a Huſband, including Sketches of Modern Society, and interſperſed with Moral and Literary Diſquiſitions.* 12mo. 9s. Ridgway. 1809.

It is not certain that the Author will not be offended with our placing his book in the claſs of novels, becauſe he tells us it has no title to the name. What we have done, however, we have done. The book is very ſenſibly written, and contains ſome intereſting incidents and remarks; but the whole is ſo very obviouſly founded on the recent and popular publication of Mrs. Hannah More, and indeed is ſo acknowledged by the Author himſelf, that all praiſe of originality of contrivance is immediately excluded. It is alſo confeſſed to have been written in haſte, indeed in a leſs period than a month, though there is no indication of this haſte in the compoſition or execution. The book muſt be allowed to be reſpectable, and may be peruſed even after Cœlebs, without exciting faſtidiouſneſs. The Author ſeems calculated for higher things, and in this particular to have haſtily taken up time, which might have been better and more effectually employed. *Nubilia*, as a feminine name, is a ſtrange offence againſt analogy.

BIOGRAPHY.

ART. 21. *The Life of Abraham Newland, Eſq. late principal Caſhier at the Bank of England: with ſome Account of that great National Eſtabliſhment. To which is added an Appendix, containing the late Correſpondence of the Chancellor of the Exchequer with the Bank, and a Liſt of the Statutes paſſed relative to it, from the Time of its Incorporation. Embelliſhed with a Portrait, from an Original Painting.* 12mo. 163 pp. 5s. Croſby. 1808.

Long as Mr. Newland was known to the public in his official ſituation, and celebrated as he has been, in conſequence, by the wit of Mr. Dibdin, we little expected to be called upon to read his Life. We confeſs, however, that the taſk is well performed. The narrative is ably written, without any vain pretence to raiſe the ſubject into undue conſequence; yet giving him the credit he appears to have deſerved for plain and uſeful talents, united with a ſocial and agreeable diſpoſition. The author has ſkilfully given importance to his work, by connecting with it many hiſtorical particulars relative to the Bank of England; to which Mr. Newland was ſo long a ſervant. He has ſtated the circumſtances relating to the delinquency of Mr. Aſtlett; and has ſubjoined other public documents, even of a later date. The concluding ſentence may ſerve to ſhow that the anonymous author is not unſkilled in the art of diſplaying a ſubject in an attractive manner. "The Life of Abraham Newland," ſays he, "will not be ſtudied without advantage. No human being was his enemy,

enemy, he injured no one, he conferred benefits on all with whom he was connected; he lived in credit and uſefulneſs, and he died in peace."

It is an error, however, to aſcribe to Mr. Newland the lines which he is here ſaid to have produced for his epitaph, a ſhort time before his death.

"Beneath this ſtone old Abraham lies;
Nobody laughs, nobody cries;
Where he is gone, and how he fares,
No one knows, and no one cares." P. 109.

Excepting a few verbal alterations, this is very old; and may be found, among other places, in Frobiſher's Epitaphs, page 146, as written on Sir John Guiſe.

The portrait of Mr. Newland prefixed, is not only a good engraving, but an accurate and characteriſtic likeneſs.

AGRICULTURE.

ART. 22. *Obſervations on the Influence of Soil and Climate upon Wool; from which is deduced a certain and eaſy Method of improving the Quality of Engliſh Clothing Wools, and preſerving the Health of Sheep; with Hints for the Management of Sheep after Shearing; an Inquiry into the Structure, Growth, and Formation of Wool and Hair; and Remarks on the Means by which the Spaniſh Breed of Sheep may be made to preſerve the beſt Qualities of its Fleece unchanged in different Climates. By Robert Bakewell. With occaſional Notes and Remarks, by the Right Honourable Lord Somerville.* 8vo. 157 pp. 6s. 6d. Harding. 1808.

Mr. B. does not profeſs that the management which he recommends (namely, *greaſing*) is new; but that, although the practice may be of ſome antiquity, yet its application, for the direct purpoſe of ameliorating the wool, has never been reſorted to. The remarks of Lord Somerville appear to us ſoundly uſeful; and we wiſh the Author had been favoured with more of them. The character of the work, from the ſame quarter, may be adopted by us:—that it has much brevity, and much ingenuity, to recommend it; that the ſubject is a very important, but neglected, branch of rural œconomy; nearly connected with the ſucceſs of our fineſt woollen manufactures, and even with the national revenue.

Concerning the wool of *Lincolnſhire*, we obſerve, that an excellent ointment has been in common uſe there during twenty years; and we ſuggeſt, in behalf of poor ſheep, in that and other counties, that between hills and vales *ſhelters* ſhould always be made for the ſheep to lodge under in violent ſtorms and heavy falls of ſnow, which are often fatal to theſe generally neglected animals; and that thoſe ſhelters might be *hurdles* put down in ſuch a manner as would, in different ſituations, beſt break off the

ſtorm.

ſtorm. Of courſe, the poor creatures ſhould be well ſoddered, and then they will not break from the ground.

LAW.

ART. 23. *Compendium of the Laws and Conſtitution of England. By William Enfield, M. A.* 12mo. 374 pp. 4s. 6d. Tegg. 1809.

This Compendium may be properly characterized as a clear and well-digeſted abridgement of Blackſtone's Commentaries, and may be a very convenient manual to thoſe who have not ſufficient leiſure to peruſe the original. We have not obſerved that any material point of law is omitted, or miſrepreſented. By leaving out the declamatory and diſcurſive paſſages (which, though entertaining and inſtructive, are not neceſſary to a right underſtanding of the ſubject) the compiler has brought the whole ſyſtem of Engliſh law into a narrow compaſs, and has given us the ſubſtance of an expenſive work at a very inconſiderable price. We do not heſitate to recommend this publication as one of the moſt uſeful of the kind, which have come under our notice.

POLITICS.

ART. 24. *Remarks on the Jacobinical Tendency of the Edinburgh Review, in a Letter to the Earl of Lonſdale. By R. Wharton, Eſq. M. P.* 8vo. 46 pp. Hatchard. 1809.

To pronounce any judgment on the principles and conduct of a contemporary Review, would be an invidious taſk. We will, therefore, without giving our opinions, ſuffer the reſpectable writer before us to ſpeak for himſelf, ſtating, in his own words, the chief grounds of his cenſure, and referring our readers for particulars to the pamphlet itſelf, which, we can venture to ſay, well deſerves their ſerious attention.

The paſſage in the Edinburgh Review, to which this writer principally objects, is contained in the account of the work of Don Pedro Cevallos, the late Spaniſh Miniſter. It is in the following words:—

"The cauſe of the Spaniards is ſo obviouſly that of the people; the deſertion of the court and nobles is ſo manifeſt; the connection between the ſucceſs of the patriots, and a radical change of the government, is ſo plainly neceſſary, that whoever has wiſhed well to them, feels intimately perſuaded that he has been eſpouſing the popular ſide of the greateſt queſtion of the preſent day; that he has been praying moſt fervently for the ſucceſs of the people againſt their rulers; that he has, in plain terms, as far as in him lay, been a party to revolutionary meaſures." P. 8.

On

On the foregoing paſſage, the Author before us remarks, in the firſt place, that "the Edinburgh Review evidently uſes the word *Revolution*, as if it had one invariable meaning, like the words *Heat*, *Cold*, *Moiſture*, and *Drought*. Now let us ſee (ſays the Author) how far he is right. In the year 1688, we had what has ever ſince been called a 'Revolution' in England. That was begun by an abdication on the part of the reigning monarch, after a groſs violation of his original contract with his ſubjects: it was carried on by a Convention, aſſembled with the utmoſt temper, and with a full regard to the law of the land, and the forms of the conſtitution: it effected a limitation of the crown according to the ſtricteſt notions of hereditary ſucceſſion, as far as the ſafety of law and religion permitted, under the exiſting circumſtances: it was unaccompanied by any act of violence: it preſerved the conſtituted authorities: it reſpected all thoſe gradations of rank which are inherent in and neceſſary to civilized ſociety; and all this in an exigence which unqueſtionably did diſſolve the bond between the governor and the governed, and after outrages on the part of the former which had not a parallel in Engliſh hiſtory. *This* then was a 'Revolution.' Towards the cloſe of the laſt century there was a 'Revolution' in France. This was begun under the pretext of ſome neceſſary reforms in the government of that country: it rapidly produced the deſtruction of its firſt movers: it annihilated the government which it profeſſed to amend: it levelled all diſtinctions of rank and property: it produced murder in all its ſhapes, even the murder of the King himſelf, upon whom perſonally no imputation could be thrown: it deſtroyed all law: it aboliſhed even the ſemblance of religion: it grew in horrors as it advanced, and at laſt ended in a deſpotiſm as complete as Europe ever witneſſed, and as contradictory to every principle of either genuine or ſpurious liberty. *This* then was a *Revolution!* We have now (he adds) a third political phænomenon before our eyes, which alſo bears the ſame name, a 'Revolution.' This conſiſts in a general, nay almoſt unanimous, conſent of the Spaniſh people, (in which word the whole nation is included) *not* to levy war againſt their legitimate rulers, but to throw off a foreign yoke, and repel that enemy who has himſelf overturned their hereditary throne, and who keeps in captivity their legitimate rulers: ſo that we have three diſtinct ſtates, which are termed revolutionary; a temperate reſiſtance to unconſtitutional acts of the monarch; a lawleſs, murderous, ſacrilegious ſubverſion of every thing that belongs to government and good order; and a patriotic defence of a national conſtitution and regal ſucceſſion againſt the dominion of a foreign power: yet he who may favour any one of theſe ſyſtems of proceeding, is, in the language of the Edinburgh Review, 'a *Revolutioniſt*;' and *Revolution* is a radical change of government; it is 'the cauſe of the people againſt their rulers.'"

The Author next conſiders the paſſage cited in another point of

of view, as deſigned to perſuade us, that we have, by our approbation of the proceedings of the Spaniſh patriots, become parties to "revolutionary meaſures," and *therefore* may as well go on, and effectuate "a radical change of government at home." This inference he oppoſes with great force and effect. He alſo objects ſtrongly to the Reviewer's aſſertion, that (on ſuch an event) "the *example* of one Revolution will prevent a repetition of its enormities in the further progreſs of the other." The outline of what the Reviewer would wiſh to effect by ſuch a Revolution is then ſtated from his own expreſſions, and the real meaning of thoſe expreſſions (in the Author's opinion) ſet forth. In this part the Reviewer is ſeverely and (it would appear) juſtly cenſured for "transferring from the miſrule of Robeſpierre to the adminiſtration of Mr. Pitt, that dreaded appellation, 'the Reign of Terror.' Upon the ſame principle (he obſerves) the whole proceſs of our criminal law at the Old Bailey may be called a 'Reign of Terror;' for nothing can be more true than that its object is to puniſh burglary, robbery, forgery, and murder, and all other crimes, and that it is *bonâ fide* an object of terror to thoſe who commit them; but no reaſonable man would therefore liken it to the acts of Robeſpierre."

Many other forcible and (as we think) juſt obſervations are ſubjoined, for which we are obliged to refer to the work itſelf; but we cannot avoid laying before our readers its animated concluſion.

"Such, my Lord," ſays this writer, "are the principal obſervations which the criticiſm on the work of Cevallos, in the Edinburgh Review, has ſuggeſted to my mind. I might have gone much more at large into the ſubject, which it is evidently written to introduce; I might have commented on a great variety of other paſſages in it, which are pregnant with revolutionary maxims; but it ſeems enough to remark the deſign of the Reviewer, and the mode in which he carries it into execution, in order to diſappoint him. He has a much ſtronger enemy to contend with than the laws which he would overturn, and that enemy is common ſenſe. The people of England are not to be cheated into miſery by hackneyed and empty declamation; they will be well aſſured that they have cauſe to complain before they do complain; they will try every expedient propoſed by way of remedy, with the touchſtone which has been providentially afforded to us by French experience; and, above all, they will take care that no inſidious confounding of French principles with Spaniſh principles, ſhall induce them either to adopt the one, or to withhold ſuch aſſiſtance as may give effect to the other." P. 44.

ART. 25. *The Appeal of an injured Individual to the Britiſh Nation, on the arbitrary and inquiſitorial Conſequences of the Tax on Income, commonly called the Property Tax; and particularly*

to

to the Manner it is aſſeſſed on Profeſſions, Trades, and ſmall Incomes. By Charles Rivers, Solicitor, Baſing-lane, Bread-ſtreet, Cheapſide. 8vo. 19 pp. Richardſon. 1808.

That the Property or Income Tax muſt, by perſons of ſmall incomes, be ſeverely felt, we, alas! know too well from our own experience; but when the queſtion is, as we think it has long been, whether we ſhall ſacrifice a part of our revenues and attendant comforts, or hold them all at the pleaſure of a foreign tyrant, no Briton, we ſhould ſuppoſe, would heſitate which alternative to chuſe. Since, therefore, it has been found impracticable to raiſe ſupplies adequate to the preſent emergency, without reſorting to this, or ſome other tax of a ſimilar nature, we conſider the *general* complaints by this writer of its oppreſſive tendency, and unequal preſſure (for which he does not ſuggeſt any adequate remedy) as little better than declamation; nor does it ſeem practicable, in the caſe of a tax ſo liable to evaſion, to avoid giving extraordinary powers to thoſe who are to enforce its payment, or wholly to guard againſt inconveniences, and even abuſes.

The Author's caſe, as ſtated by himſelf, is nearly as follows: "In the ſpring of 1807, he gave in his profeſſional income at the ſame amount as in the return of the preceding year, not making any deduction (as it ſeems he might have done) for a defalcation occaſioned by a long illneſs, which had diſabled him from attending, ſo much as formerly, to his profeſſional concerns: upon this he received notice, that the commiſſioners had ſurcharged him double." From this ſurcharge (which probably was made upon ſome erroneous information) he of courſe appealed, and was relieved, after going through the neceſſary forms. But he alſo claimed a deduction from the amount of his own return, on the ground of his having returned too much; and he conſiders it as a manifeſt injuſtice that this claim was not allowed.

We have not the Act before us, but we much doubt whether the commiſſioners have the power of making ſuch a deduction; a deduction not claimed on the ground of any inadvertency or miſconception in the return, but on the principle of retaliation for an overcharge which had been abandoned.

This writer, however, declares his determination not to pay the ſum aſſeſſed. What has been the conſequence of this determination we have not heard. He alſo propoſes a petition to Parliament for an amelioration of the Act. We apprehend as much has been done towards the prevention of abuſes in the execution of it, as is conſiſtent with the due enforcement of this neceſſary tax.

ART. 26. *The Proceedings of the Enquiry into the Armiſtice and Convention of Cintra, and into the Conduct of the Officers concerned. Illuſtrated with Five Military Plans. By John Joſeph Stockdale.* 8vo. 170 pp. 7s. J. J. Stockdale. 1809.

So rapid has been the ſucceſſion of public events ſince the Convention of Portugal, that not only have the heat and animoſity occaſioned

occaſioned by that event ſubſided, but the tranſaction itſelf has almoſt ceaſed to be a ſubject of intereſt, and is quietly conſigned to the records of hiſtory. Undoubtedly the moſt impartial judgment will be formed on the ſubject, by an examination of the evidence produced before the Court of Inquiry; which ſeems to be, upon the whole, accurately detailed in this publication. The calm reflection of the public has, we believe, ſanctioned the deciſion of the general officers; which imports that, whatever may be our opinion of the *policy* of the meaſure in queſtion, the object and motive could not be condemned.

There ſeems, however, to be a miſtake in pages 64 and 65. In the firſt, Sir A. Welleſley is made to ſay, that "he did underſtand that the Junta of *Andaluſia* was not deſirous of the co-operation of the Britiſh troops with their own army under General Blake." It would appear that here, and alſo in page 65, (line 6) the word *Andaluſia* ſhould be *Gallicia*.

ART. 27. *A Letter from the Hon. Timothy Pickering, a Senator of the United States from the State of Maſſachuſets, and Secretary of State under General Waſhington: exhibiting to his Conſtituents a View of the imminent Danger of an unneceſſary and ruinous War with Great Britain. Addreſſed to his Excellency James Sullivan, Governor of the ſaid State.* 8vo. 31 pp. 1s. 6d. J. J. Stockdale. 1808.

Amidſt the intrigues and factions which agitate, and the prejudice which ſeems to influence the councils of the American States, it is with ſatisfaction that we behold one patriotic and able ſenator directing his efforts not leſs to the real welfare of his own country than the juſt vindication of Britain.

In this Letter, addreſſed to his conſtituents through their governor, Mr. Pickering, firſt notices the well known Embargo; ſince, as he obſerves, "no act of the national government has ever produced ſo much ſolicitude, or ſpread ſuch univerſal alarm." He ſtates all the papers laid by the Preſident before Congreſs, as the grounds of this meaſure; in which, to our ſurpriſe, we find only one relating to Great Britain, viz. the King's Proclamation recalling Britiſh ſeamen from foreign countries; a meaſure which, the author obſerves, "could not furniſh the ſlighteſt ground for an embargo." The other papers (three in number) relate entirely to the views and meaſures of France. Theſe therefore (as they virtually include Bonaparte's blockading decree of November 21, 1806) muſt have been the pretext for laying the embargo; which yet appears to have been directed againſt, and certainly has moſt affected, the commerce of this kingdom. The precipitation with which the bill for that meaſure was hurried through Congreſs, is the firſt ſubject of complaint in this Letter. The author remarks that the papers (which were ſaid

to ſhow "that great and increaſing dangers threatened the American veſſels and commerce") "exhibited no *new* dangers, none of which their merchants and ſeamen had not been well appriſed:" yet they excited little concern, and had very little increaſed the premiums of inſurance. From theſe and other circumſtances, it is inferred that the Preſident's dangers were imaginary and aſſumed.

The conduct of the Britiſh Government in the affair of the Cheſapeake is next relied on, as proving that there was no intention on their part to make war upon America, and the Preſident's inſtructions are cenſured as incompatible with any adjuſtment of the difference; ſince the American miniſter was directed "not to negociate on this ſingle tranſient act, but in connection with another claim of long ſtanding, and, to ſay the leaſt, of doubtful right." It is added, with equal candour and juſtice, that "no man who regards the truth will queſtion the diſpoſition of the Britiſh Government to adopt any arrangement that will ſecure to Great Britain the ſervices of her own ſubjects."

The author proceeds to deſcribe all the diſaſtrous conſequences to America of a war with Great Britain, the certain deſtruction of her navigation and commerce, the loſs of markets for her produce, the want of foreign goods and manufactures, and, above all, the loſs of her liberty and independence, the navy of Britain being her ſhield againſt the overwhelming power of France. The *pretences* for a war with Great Britain (for he will not allow them to be *cauſes*) are thus ably ſummed up, and refuted.

"1. The Britiſh ſhips of war, agreeably to a right claimed and exerciſed for ages—a right claimed and exerciſed during the whole of the adminiſtration of Waſhington, of Adams, and of Jefferſon; continue to take ſome of the Britiſh ſeamen found on board our merchant veſſels, and with them a ſmall number of ours, from the impoſſibility of always diſtinguiſhing Engliſhmen from citizens of the United States. On this point our Government well know that Great Britain is perfectly willing to adopt any arrangement that can be deviſed, which will ſecure to her ſervice *the ſeamen who are her own ſubjects*, and at the ſame time exempt ours from impreſſment.

"2. The merchant veſſels of France, Spain, and Holland, being driven from the ocean, or deſtroyed, the commerce of thoſe countries with one another, and with their colonies, could no longer be carried on by themſelves. Here the veſſels of neutral nations came in to their aid, and carried on nearly the whole commerce of thoſe nations. With their ſeamen thus liberated from the merchant ſervice, thoſe nations, in the preſent and preceding wars, were enabled to man their ſhips of war; and the neutral veſſels and ſeamen ſupplying their places, became *in fact*, though not in *name*, *auxiliaries in war*. The commerce of thoſe nations, without one armed ſhip on the ſea appropriated for its protection, was intended thus to be ſecured under neutral flags, while

while the merchant veſſels of Great Britain, with its numerous armed ſhips to guard them, were expoſed to occaſional captures. Such a courſe of things Great Britain has reſiſted, not in the preſent only, but in former wars; at leaſt as far back as that of 1756. And ſhe has claimed and maintained a right to impoſe on this commerce ſome limits and reſtraints, becauſe it was a commerce which was denied by thoſe nations to neutrals in time of peace; becauſe it was a commerce of immenſe value to the ſubjects of her enemies; and becauſe it filled their treaſuries with money, to enable them to carry on their wars with Great Britain.

"3. The third, and only remaining pretence for war with Great Britain, is the unfortunate affair of the Cheſapeake; which having been already ſtated and explained, I will only remark here, that it is not to be believed that the Britiſh Government, after being defeated, as before mentioned, in its endeavours to make reparation in London for the wrong done by its ſervant, would have ſent hither a ſpecial envoy to give honourable ſatisfaction, but from its ſincere deſire to cloſe this wound, *if our own Government would ſuffer it to be healed.*" P. 26.

After the ſpecimen here given, it is needleſs to add, that the Letter before us does the higheſt credit to the talents and patriotiſm of the writer; and may yet, we hope, have its due effects on the politics of his country.

MILITARY.

ART. 28. *A Letter to the Right Honourable Lord Viſcount Caſtlereagh, on the Military Eſtabliſhment of the Country; comparing the exiſting Syſtem with a Plan ſubmitted to his Lordſhip by the Author; and inquiring whether its farther Adoption would not be beneficial to the State: with Remarks on Regimental Finance, the Militia and Volunteer Services, the Importance of our Military Strength, and the Impoſſibility of continuing our Exertions from the Inadequacy of the preſent Recruiting Means. By Samuel Bridge, Eſq.* 8vo. 91 pp. 2s. 6d. Kerby and Co. 1809.

It is impoſſible to give, within any reaſonable limits, a detail of the plan ſuggeſted by this author; nor perhaps could we render an outline of it perfectly intelligible, or do juſtice to a ſyſtem, which depends on the coherence of ſo many minute parts. Neither is the plan itſelf expreſsly laid down in this tract; though it is ſo minutely alluded and referred to, that we can with tolerable accuracy collect its general principle, and even the chief proviſions which it contained. This circumſtance however renders an explanation at ſecond-hand ſtill more difficult.

The obſervations which the author tells us he tranſmitted to

Lord Caſtlereagh laſt year, were, he ſays, "formed on the following grounds: that a conſiderable military force was neceſſary for the defence and future proſperity of the country; that, that force ſhould, as nearly as poſſible, approach the deſcription of our regular troops; that the volunteer force was not only abſolutely inefficient, but prejudicial to the other branches of military ſervitude; and that, as it was contrary to the genius of Engliſhmen to become ſoldiers, from the independence and liberty which they inhale in this happy land with their firſt breath, it was eſſential to have recourſe to the only obligatory ſervice admiſſible in free ſtates, viz. calling on the population for home defence, that, by reconciling them to the habits of ſoldiers, by compulſatory local ſervice, the army might be reinforced from ſuch corps, by the influence of bounty, the force of example, and the indifference of many, who being (were) obliged to ſerve, how far that ſervice extended."

On the aſſumed ground of inefficiency in the volunteers, the author commends the preſent eſtabliſhment of a local militia; but he would divide that body of men into claſſes, and recommends that one claſs ſhould be calculated to ſupply volunteers for general ſervice, another be trained, in caſe of their being wanted, for home defence, and a third, conſiſting of the aged and infirm and the moſt wealthy citizens, pay for the protection they enjoy, and ſupply funds to ſupport this eſtabliſhment. This appears to be the principle and outline of the author's plan; which, of courſe, he prefers to that of Lord Caſtlereagh, giving credit, however, to the noble ſecretary for having (as he ſuppoſes) in part adopted his ſuggeſtions.

Though we do not agree with this writer as to the "total inefficiency" of the volunteers, yet, conſidering the importance of his object, and the ſpecioufneſs, at leaſt, of his plan, we deem it worthy of public attention. His remarks alſo on what he terms "Regimental Finance," appear to us well calculated to attain a material purpoſe, the ſimplifying, and conſequently facilitating, of military accounts.

CATHOLIC QUESTION.

ART. 29. *Letter on the Catholic Claims; written to the late Right Hon. Edmund Burke, in the Year* 1795. *By the Hon. William Smith, LL.D. F.R.S. and M.R.I.A. now third Baron of the Exchequer in Ireland, then a Member of the late Parliament of that Country.* 8vo. 32 pp. Rivingtons and Hatchard. 1808.

We have, on a former occaſion, paid a juſt tribute to the abilities and patriotiſm of this writer. His ſpeech * in behalf of the

* See Brit. Crit. Vol. xiv. p. 264.

Union with Ireland was one of the ableſt vindications of that important meaſure. The Letter before us, though publiſhed long ſince, appears to have been a much earlier production. It bears, indeed, many marks of a juvenile writer, whoſe opinions were then unſettled, and whoſe judgment was not matured. He enters into the queſtion on the Catholic Claims with much candour, and gives, though with diffidence, ſome ſtrong reaſons againſt them, arguing (juſtly in our opinion) that "the complete ſecurity of the eſtabliſhed Church can only be attained by a clear aſcendant on its ſide;" and profeſſing to agree with Dr. Duigenan, in the opinion, that "a formidable portion of temporal authority inſeparably clings to that ſpiritual ſupremacy with which the Catholic dogmas inveſt the Pope." Yet, towards the end of the Letter, he ſeems implicitly to follow the opinion of his diſtinguiſhed correſpondent, and to recommend an acquieſcence in the demands of the Romaniſts to their fulleſt extent. Upon the whole, we deem this Letter a haſty, or at leaſt an ill-digeſted performance, and cannot imagine why it ſhould, at this diſtance of time, have been publiſhed, as it gives but little promiſe of thoſe abilities which the Author has ſince diſplayed.

DIVINITY.

ART. 30. *A Sermon on the Duties of Public Worſhip, preached at the Octagon Chapel, Bath, on Sunday, Dec.* 11, 1808. *By John Gardiner, D. D.* 8vo. 30 pp. 1s. 6d. Bath, printed; Rivingtons, London. 1808.

The whole of this diſcourſe turns on the ſuppoſition of a ſubject admitted into the preſence of his ſovereign, as illuſtrative of the feelings ſuited to a Chriſtian on entering the Houſe of God; and many circumſtances are ſtated, in which the feelings and deportment of the one may properly ſupply a leſſon to the other. The inſtruction in every inſtance is applicable *à fortiori*, if ſuch would be your conduct before a mortal ſovereign, how infinitely more is it required before the Lord of heaven and earth! The clearneſs and ſimplicity of the illuſtration would probably give effect to it in the delivery, and the circumſtances of reſemblance employed by Dr. G. are well choſen. He concludes thus—

"If you *worſhip the Lord in his holy Temple* with the reverence due to Him; a reverence exempt from thoſe defects and abuſes on which I have inſiſted as too prevalent in the world; a reverence founded in reaſon and faith, ſpringing from the heart and manifeſted in the moſt becoming outward acts, equally free from lukewarmneſs and ſuperſtition; if ſuch, I ſay, is the enlightened and pious, the pure and affecting homage which you offer to the Almighty in his houſe, then you have no need to fear but that your

public as well as private devotions will be accepted of him; then you may be conſoled in the idea that he will ſpeak peace to his faithful ſervants, and cauſe their ſupplications to return on them in bleſſings; then you will ſhine as lights in an untoward generation, and you will experience now and for ever the fidelity of this promiſe, *The Lord, the God of Iſrael ſaith, them that honour me I will honour.*" P. 29.

ART. 31. *Two Sermons, preached on the Firſt Day of January, 1809, at Hanover-Street Chapel; and on the Eighth of the ſame Month, at Worſhip-Street Chapel, London. By Joſeph Nightingale, Author of "A Portraiture of Methodiſm." Publiſhed by Requeſt.* 8vo. 47 pp. Longman. 1809.

Of theſe two Sermons the firſt is on "the Effects of Time on the Condition of Man;" the ſecond on Gratitude for the Divine Mercy. Both have reference to the ſubject of the new year, and both are written with ability; though the former is the more eloquent.

Mr. Nightingale, whoſe "Portraiture of Methodiſm" we read with attention and inſtruction *, profeſſes himſelf a diſſenter, though to what claſs he belongs does not appear. The Methodiſts will hardly own him, after diſcloſing ſo many of their faults. To whatever ſociety he may belong, it is evidently not one of the diſcontented ſort. He is loyal, and truly ſenſible of the bleſſings which even diſſenters enjoy under our happy conſtitution. After confeſſing that we ſuffer ſome evils from the preſent ſtate of warfare, he adds:

"But we know comparatively nothing of its horrors, and indeed experience but few of the wants and neceſſities with which the beſt conducted war is always attended. Let us again have recourſe to compariſon and contraſt. Ah! my friends! were we to witneſs the thouſand horrors that ſtalk abroad in thoſe countries which conſtitute the theatre of ambitious carnage, we ſhould then think our preſent condition a comparative heaven! Could we ſee the depopulated cities, the burning villages, the ſmoking plains, the ſtreaming vallies, red with the blood of the fallen; could we hear the cries of the helpleſs orphans, the ſhrieks of premature widowhood, and the groans of departing warriors, [in the countries] over which the deſolating hand of war has been, and ſtill is ſtretched, we ſhould turn our eyes from the heart appalling picture, and exclaim with humble gratitude, while our cheeks felt the tear of pity, ſurely goodneſs and mercy ſhall follow us all the days of our life." P. 40.

* See our Number for Auguſt, 1807.

ART.

ART. 32. *Moral Maxims, from the Wiſdom of the Son of Sirach, or Eccleſiaſticus. Selected by a Lady.* 12mo. 3s. Harris.

Theſe maxims, inſtead of being referred to their places in the original, are numbered in ſucceſſion, and amount to 548. They certainly tend to give a high idea even of the uninſpired morality of the Jews, ſo far as they are not borrowed from the canonical books themſelves. What is remarkable is, that this ſmall work, at ſo ſmall a price, includes four engravings, both elegantly deſigned, and by no means ill engraved.

MISCELLANIES.

ART. 33. *Advice to a young Reviewer, with a Specimen of the Art.* 8vo. 17 pp. 1s. Oxon, Parker; London, Rivingtons. 1807.

This is an elegant ſketch, of which more might eaſily have been made by the ſame talents which produced it. The ſatire conveyed in it is not remarkably ſevere; at leaſt we have ſeen Reviews which we thought deſerving of a much more biting attack. To us, we flatter ourſelves, it does not at all apply. The firſt part is remarkable for good writing. The ſecond is not perhaps inferior in that reſpect, but taking up an idea which has already been very ably employed, loſes ſomething of its force. It is a critique on Milton's Allegro, as the ſuppoſed production of a young poet, exactly in the ſtyle of the newſpaper critique on Othello, which is ſo admirably given in Mr. Cumberland's Obſerver. We know not how we have ſo long overlooked th tract.

ART. 34. *Tales of Inſtruction and Amuſement; written for the Uſe of young Perſons. By Miſs Mitchell, Author of Rational Amuſement, Faithful Contract, and Moral Tales.* 8vo. 252 pp. Harris. 1807.

Indeed theſe are, in a high degree, "Tales of Inſtruction and Amuſement;" and we ſtrongly recommend them to the uſe of young perſons. It appears, from an affectionate dedication to Miſs and Miſs M. A. Harriſon, that the author was employed in conducting their education, during the early part of it; and we find, with great ſatisfaction, this leſſon continually inculcated, that religion and virtue muſt ever be the baſis of ſolid happineſs. We cannot afford room for one of theſe tales, though they are far from being long or tedious; but a few lines, from the dedication, will ſufficiently recommend the whole book.

"You are now entering on a more extenſive plan of education, you are mixing with a larger ſociety, but do not in the public

ſeminary forget the private friend! Let thoſe precepts, it has always been my ardent deſire to inculcate, ſtill live in your remembrance! Let them warn you, that however deſirable muſic, drawing, and thoſe elegant accompliſhments befitting your rank may be, they are ſtill but ſecondary conſiderations; which, though they may render you agreeable, can never, without higher acquirements, make you beloved; they may impart pleaſure, but can never beſtow happineſs!" P. vi.

ART. 35. *The Bibliomania; or Book-Madneſs; containing ſome Account of the Hiſtory, Symptoms, and Cure of this fatal Diſeaſe. In an Epiſtle addreſſed to Richard Heber, Eſq. By the Rev. Thomas Frognall Dibdin, F. S. A.* 8vo. 87 pp. 4s. Longman and Co. 1809.

The poetical Epiſtle to Mr. Heber, noticed in June laſt, p. 631, has produced a proſaic Epiſtle on the ſame ſubject, which contains at leaſt much more matter than the former. Mr. Dibdin is too notoriouſly a victim to the diſeaſe here examined, to be ſuppoſed at all ſerious in deſcribing it as *fatal*, or even pernicious; but he has taken this pretext as a convenient vehicle for collecting many curious particulars reſpecting the hiſtory of ſcarce books, and their collectors, more eſpecially in England. Some materials of the ſame kind had been collected by Mr. D. for the periodical paper called the Director, which had been very well received; and this ſucceſs probably encouraged him to purſue the ſubject here.

The author is methodical in his view of the Bibliomania, and takes a view, 1. "Of the Hiſtory of Diſeaſe, or an account of the eminent men who have fallen victims to it. 2. The Nature and Symptoms of the Diſeaſe. 3. The probable Means of its Cure." The ſymptoms appear to us to be very ably ſelected. They are diſplayed, he ſays, by a paſſion for, 1. Large Paper Copies. 2. Uncut Copies. 3. Illuſtrated Copies. 4. Unique Copies. 5. Copies printed upon Vellum. 6. Firſt Editions. 7. True Editions. 8. A general Deſire for the Black Letter." P. 58.

Theſe ſymptoms are then more particularly deſcribed; and we wiſh it could be affirmed that medical writers in general were equally clear and correct in ſetting down the diagnoſtics of the diſorders which they undertake to illuſtrate. At the ſame time, like a ſportſman who encourages the breed of foxes, Mr. D. in his propoſed republication of Ames's Typographical Antiquities, is providing amply for the increaſe of *Bibliomania*, whoſe efforts to inflame the price of books eſteemed rare or curious will remain to be recorded by himſelf, or ſome later hiſtorian.

ART. 36. *A new Picture of the Iſle of Wight, illuſtrated with Thirty-ſix Plates of the moſt beautiful and intereſting Views throughout*

throughout the Iſland, in Imitation of the original Sketches, drawn and engraved by William Cooke, to which is prefixed, an Introductory Account of the Iſland, and a Voyage round its Coaſt. 8vo. Vernor and Hood. Price 1l. 1s. 1809.

The accounts and deſcriptions of the Iſle of Wight, in all forms, and of all merits, are innumerable—nor can this juſtify ſurpriſe, for it is impoſſible for any traveller to viſit that place without being ſtrongly impreſſed with the force and multitude of its claims to admiration. This is a very pleaſing and elegant volume. The ſketches are beautiful, the ſubjects ſelected with peculiar taſte, and executed with extraordinary force and effect. They who ſhall make a ſummer excurſion to the Iſle of Wight, cannot poſſibly have a more pleaſing companion, or inſtructive Guide.

ART. 37. *Letters from Canada, written during a Reſidence there in the Years* 1806, 1807, *and* 1808; *ſhewing the preſent State of Canada, its Productions, Trade, Commercial Importance and Political Relations, illuſtrative of the Laws, the Manners of the People, and the Peculiarities of the Country and Climate. Exhibiting alſo the Commercial Importance of Nova-Scotia, New Brunſwick, and Cape Breton; and their increaſing Ability, in Conjunction with Canada, to furniſh the neceſſary Supplies of Lumber and Proviſions to our Weſt India Iſlands. By Hugh Gray.* Price 12s. pp. 406. Longman, and Co. 1809.

Theſe Letters appear to be the reſult of much careful obſervation, and are written with great good ſenſe. They muſt be acceptable to all who have any connection or intereſt in this part of the Britiſh Dominions, about which our information is not very extenſive. The only part, which does not ſeem to have had its due ſhare of the author's attention, is our Eccleſiaſtical Eſtabliſhment in Canada. The Biſhop is hardly mentioned, nor any account given of his authority, patronage, or extent of his Dioceſe. It is, on the whole, an entertaining, and muſt be a uſeful publication. An Appendix is ſubjoined, which contains important information upon many local ſubjects, ſuch as the Cuſtom-houſe Duties, Poſt-office Regulations, Imports, Exports, &c.; and the work is accompanied with an addition, which in books of this kind, we always recommend and approve a neatly executed map of Canada.

ART. 38. *Letters from Portugal and Spain, written during the March of the Britiſh Troops, under Sir John Moore, with a Map of the Route and appropriate Engravings. By an Officer.* 8vo. 12s. Longman, and Co. 1809.

The detail of the unfortunate campaign, under the gallant Sir John Moore, is familiarly known, by many ephemeral productions.

tions. But the bravery, and enduring fortitude of our country-men, certainly merited a tribute like the preſent, which deſerves a place in our libraries. The plates are neatly, though ſlightly engraved, the narrative is written with vivacity, and we doubt not with accuracy; and ſeveral anecdotes are interſperſed, which have intereſted and amuſed us. The account of the laſt battle at Corunna, where the General and ſo many brave Engliſhmen periſhed, is written with equal animation and preciſion. The Engliſh bayonet ſeems in every onſet with our foes irreſiſtible, may it ever continue ſo, and terrify from our ſhores the invaders of the tranquillity of the world.

MONTHLY LIST OF PUBLICATIONS.

DIVINITY.

A Diſſertation upon the Logos of St. John: comprehending the Subſtance of Sermons preached before the Univerſity of Oxford. By Richard Lawrence, L.L.D. Rector of Marſham, in Kent. 3s.

Extracts from the Religious Works of Francois Salignac de la Mothe Fenelon, Archbiſhop of Cambray. Tranſlated from the Original French, by Miſs Marſhall. 10s. 6d.

General Redemption, the only proper Baſis of General Benevolence: a Letter, addreſſed to Robert Hawker, D. D. Vicar of Charles, Plymouth. Suggeſted by his Defence of the London Female Penitentiary, recently Eſtabliſhed in the Vicinity of Iſlington. By John Evans, M. A. 1s. 6d.

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ACKNOWLEDGMENTS TO CORRESPONDENTS.

☞ As the following Letter defends the character of a perſon for whom we have the higheſt reſpect, and againſt one who, we are certain, would be very ſorry to make an unjuſt attack, we inſert it entire.

Gentlemen,

In a late publication attributed to Dr. Parr, the author has ſuffered himſelf to be miſled by a newſpaper into a falſe ſtatement of Mr. Burton's ſpeech, upon a bill introduced by Sir Samuel Romilly. Upon which ſtatement, he has erroneouſly founded obſervations injurious to the character of Mr. Burton to the court in which he has a ſeat, and to the general adminiſtration of criminal juſtice. It is not true that any boys were executed at Cheſter for privately ſtealing, nor that Mr. Burton ever ſaid that the court had proceeded to ſo unprecedented a degree of ſeverity. On the contrary, he repreſented, with apparent concern, the neceſſity they had found of tranſporting for life in two inſtances, after the ineffectual application of milder puniſhments. And though he argued, from the ſucceſs which had attended the recent example of tranſportation for life, in favour of allowing a diſcretionary power to that extent, yet he agreed in the propriety of aboliſhing the capital puniſhment. A correct report of what he ſaid may be ſeen in Woodfall's Parliamentary Regiſter for 1808, Vol. III. page 427. Philopatris appears alſo to have fallen into other miſtakes, though of little importance; for Mr. Burton is not, as he terms him, Chief Juſtice of Cheſter; nor are the magiſtrates, if by them is meant juſtices of the peace, members of the court where the boys were convicted; that being a court held before the chief juſtice and one other judge, and having, within the County Palatine of Cheſter, the ſame authority that is veſted in the courts of King's Bench and Common Pleas within the reſt of England.

I am, Gentlemen,

Your obedient ſervant,

July, 25, 1809. T.

We

We have not received the book mentioned by *Mr. Cotes.*

Our Correſpondent will, we apprehend, receive the information he wiſhes reſpecting Mr. Polwhele's work, by addreſſing a line to him at his publiſher's.

LITERARY INTELLIGENCE.

We hear with pleaſure that the *Rev. James Parſons* has undertaken to publiſh the remaining collations of the *Septuagint*, prepared by *Dr. Holmes.*

Profeſſor White is printing what he calls *Synopſis Criſeos Grieſbachianæ;* which is an explanation, in words at length, of the marks of abbreviation uſed by that critic in his edition of the New Teſtament.

The Ionic Lexicon of *Æmilius Portus* is reprinting at Oxford, to accompany the *Herodotus*, or be ſold ſeparately.

A new edition of *Erneſti's Cicero* is alſo in that preſs. The *Clavis* to be ſold ſeparately, if wanted.

The ninth Number, which completes the ſecond Volume of the *Mathematical Repoſitory*, is publiſhed.

Dr. *Carey* has in the preſs *a Sequel to his Engliſh Poetry and Verſification*, entitled, *Poetic Reading made eaſy;* containing a ſelection of poetry for ſchools, with directions for the proper utterance of each line.

The Poetical Regiſter and Repoſitory for Fugitive Poetry, for 1806 and 1807, in one Volume, will be publiſhed in October.

A ſeventh Edition of Mr. *Kett's Elements of General Knowledge* will appear about the ſame time.

Mr. *Merrick* has in conſiderable forwardneſs at the preſs, a *Hiſtory of the County of Cardigan.*

Mr. *Bigland* is preparing a *General Hiſtory of Europe*, from the Peace in 1788 to the preſent Time.

Dr. *Edmonſtone* has in the preſs a *View of the ancient and preſent State of Shetland*, in two Octavo Volumes.

Mrs. *Cath. Bailey's Vacation Evenings, or Converſations between a Governeſs and her Pupils*, in three Volumes; and Mr. *Bigland's Geographical and Hiſtorical View of the World*, are nearly ready for publication.